

MAHĀBHĀRATA TĀTPARYA NIRNAYA



UDIPI SRI KRISHNA

Tatparya : Summary

G. RUKMANGADA RAO



**Hanuma Bhima Madhvanthargatha
Vedavyasaya Namaha**



Om Sri Raghavendraya Namaha

MAHĀBHĀRATHA TĀTPARYA NIRNAYA

BY SRIMAN MADHVACHARYA

TATPARYA : SUMMARY

by

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Bangalore - 560 003, Karnataka

Phone : 4219 9264

Pages : 138

Price : Rs.75/-

First Edition : December 2010

Copyright : Author

Designed &

Printed at : Seetha Printers

Chennai - 600 018

Phone : 2435 6050

Sri Gopinatho Vijayathe

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Anugraha Sandesha

It gives me great pleasure to know that Sri G. Rukmangada Rao has made an attempt to translate and summarise Mahabharata Tatparyanirṇaya of Madhvacharya. It is an eye opener for those who are keen in knowing the inner secrets of Mahabharata Tatparya-nirṇaya. The author has written this work with lucid English translation so that it will be beneficial to all those who are seeking higher levels of understanding the truth. The author has made an attempt to carry out the original Mahabharata Tatparya-nirṇaya of Sri Madhvacharya and his followers to the ordinary devoted public who can not read and understand the original works which are in Sanskrit.

Mahabharatha Tatparya-nirṇaya is a treatise on Mahabharatha and Ramayana by Sri Madhvacharya. The interpretation of vedic & vedantic texts and even puranas can be done in three ways i.e., Samadhi, Guhya and Darshan Bhasas (Language). The verses in Mahabharatha if it is read in Samadhi bhasha it gives literal meaning of the stanza. If the same is read in Guhya bhasha it opens up the real meaning or an hidden meaning. To understand the Guhya bhasha one should have the direct knowledge of Dvaita Philosophy. Dvaita philosophy is the only philosophy which is rational, scientific and realistic. The profound knowledge of Dvaita Philosophy can be had from Madhvacharyas texts. He has analysed the works of Madhvacharya and given proper translation of Mahabharatha Tatparya-nirṇaya in his work.

Many instances in Mahabharatha and Ramayana are confusing and misleading. The answer for all doubts in the original text of Mahabharatha can be had from Mahabharatha Tatparya-nirnaya. Since the Mahabharatha Tatparya-nirnaya is in Sanskrit language, one who cannot read Sanskrit and finds it difficult to understand can easily pick up G. Rukmangada's Mahabharatha Tatparya-nirnaya translation in English. The author has helped the reader to know Mahabharata through the Tatparya-nirnaya in a nut shell. Rukmangada's efforts are appreciable, May Lord Gopinatha Bless him with long life and prosperity to contribute many such works.

Date : 6-8-2010

Narayana Smaranegalu
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VIDWAN SHRI GHULI KRISHNAMURTHYACHARYA

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Bellary - 583103

I am blessed by my preceptor and my Lord to have been given a rare chance of writing a collatory on the greatest epic of the world. I have of course, by my humble capacity, tried to do full justice to it. My dear Shri G.R. Rao, has accomplished a rare, sacred and unequalled translation and a true translation of the great epic, Mahabharata Tatparya Nirṇaya by Sri Madhvacharya. He has taken care to follow the original faithfully and with care to avoid rash criticism from any quarter. He has laboured hard for four years to write it and type it himself and to get it corrected by his preceptors of outstanding eminence in the field of pauranic epics.

I, as an author of Mahabharata in Kannada in 15 volumes, am glad to recommend his book for the interested public, which would help those unused to Sanskrit to understand and enjoy the great epic to their benefit. May I tell my readers that my dear Sri G.R. Rao does not assume anything undeserved and wish my Lord Sri Krishna to bestow on him the fortune of seeing his book printed and published for the generous and kind men of letters and others also. May he be in our prayers always by this work.

OM TAT SAT

15th June 1992

Ghuly Krishnamoorthyacharya

Prof. BADRINATHACHARYA GHOLI, M.A

Dear Respected Sri G.R. Rao,

I have gone through your learned work. It is superb, to say in one word. You have taken enough labour first in understanding Sri Madhva's stupendous work and secondly it is not just understanding this work but to put it in writing is equally laudable.

If delivering lectures is a karmayoga to impart knowledge by written works is another karmayoga.

In that context your attempt is praiseworthy. I read your English translation. To understand Srimad Acharya's mind and to write in a foreign language is a difficult task. Written in English your work will be highly useful to the vaishnavas who cannot read either kannada or Sanskrit.

I pray Madhvavallabha Laxmikantha to bless you with health and strength. Although younger but being the son of your guru, I bless you.

Badrinath Ghooli

Bangalore
10-2-2010

Anugraha Sandesha

Respected Sri G.R. Rao has done a great service to the cause of spreading Tatvavada Philosophy of Sri Madhvacharya by rendering a summary of Mahabharata Tatparya Nirṇaya into English. It is in fact an abridged version of Sri G.R. Rao's translation of the entire text sloka by sloka. The summary of each chapter is very useful particularly to those who do not have knowledge of Sanskrit. This will also be useful to those who cannot read Kannada. This summary will help those who have studied it earlier in Sanskrit or Kannada to recapitulate the main aspects of the original text. Thus this book serves many readers. It will generate interest in the fresher to study the fuller version.

Sri G.R.Rao's present summary covers all important aspects contained in each chapter. It is faithful to the original text of Srimadacharya. In fact it is much easier to write a lengthy version but it is indeed very difficult to write a concise summary like this. One is reminded of the famous saying that he has no time to write a short letter; so he is writing a long letter! This shows the erudition, deep study and felicity of expression of Sri Rao. Translating Indian philosophical texts into English or any other language for that matter is a Herculean task riddled with many pitfalls. It is very difficult to find proper words in English for the technical words in Sanskrit. Sri Rao has been able to overcome all such problems in writing this book. Another noteworthy aspect of this book is that he has kept the language very simple so that any ordinary reader can understand it. It unfolds the purport of each chapter in a crisp manner. So, it is eminently readable.

Now a days, with too much stress on learning English language, our youngsters are not well versed even in reading in their mother tongue let alone understanding it. Translating even into any vernacular has to borrow many words from the original Sanskrit text itself for which no suitable equivalents are there. They can at least grasp the

gist through such translations. So, Sri G.R. Rao's present work immensely helps all such youngsters in getting a foothold and entrance into the study of our Sastra.

Sri G.R. Rao has selected a very appropriate text for rendering into English, because the first three chapters give a concise account of our entire Sastra. Hats off to you Sir, and wish you very hearty congratulations on your effort and achievement. May Hari Vayus give you good health for the rest of your life and enable you to publish the fuller version of MBTN in English.

Doddi Venugopala Rao

President, Madhwa Sangha (Goa)

Managing Trustee, Veda Vedanga Vihara Trust

Sri Venkateswara Temple, "Madhwa Bhavana"

Foreword

Sri Madhvacharya's Mahabharata Tatparya Nirṇaya, one of the most important books within the oeuvre of his writings called the Sarvamoolagranthas, is an attempt to find solutions to the intellectual problems posed by Vyasa's Mahabharata. Many episodes in the Mahabharata pose serious interpretative challenges to the yugadharma, the dharma of the times, and therefore, negotiating the text on the one hand to make it yield insights about the true nature of Dharma and on the other to render the text intelligible even to our contemporary Yugadharma is a dialectical process attempted successfully by Sri Acharya in his works. The polyandry of Draupadi, the many instances of the defeat of Bhima, instances of what appears to be unfair battles waged by Bhima, his marriage to Hidimba, a woman of the Rakshasa clan and many such instances appear as contradictions to what our own horizons of expectations prepare us for. Interpreting such instances in order to reconcile the apparent contradictions between the Dharma as posed by the text and the Yugadharma as understood by our lived experiences is at the heart of the success of Sri Acharya's efforts.

The method used by the Acharya is also unique and calls for a critical appreciation: the text is not composed in the form of a commentary or a critique of Vyasa's Mahabharata. It is a self-standing creative reconstruction of the original Mahabharata which narrates the entire story of the epic by shifting the stresses and accents and thereby creating an alternative narrative. As such, then, Sri Acharya's work is sensitive to the Mahabharata text both at the level of conceptual issues and its literary intricacies. In order to achieve this double task, the Acharya also uses texts other than the Mahabharata, like the Puranas and the Bhagavata as corroborative sources. Given the vastness of the Mahabharata, an attempt to narrate it by blending it with

other sources, sometimes themselves equally vast, without compromising on the integrity of the original is indeed a breathtaking achievement.

Appreciating this text therefore calls for patient and sustained study. Sometimes it equally baffles the expert as much as the lay reader. A fuller appreciation of the text necessarily presupposes knowledge of the original Mahabharata and comparative analysis of the two texts. An introductory volume which distils the many layers of the text and makes it accessible to the general reader is a crucial need and the present book by Sri G. Rukmangada Rao has ably fulfilled that. Sri Rao's commendable labour in selecting the salient parts of the text, foregrounding the differences and specialities of the Tatparya Nirnaya vis-à-vis Mahabharata and rendering it in highly accessible English is visible in every page of this work. It will doubtless be a necessary companion to readers who may either want a good introduction, a guided tour or simply an accessible translation of the original text. That the immense bhakti Sri Rao has on Madhvacharya is a propelling factor behind this work is evident throughout the book. That is what has probably guided the sure-footed interpretations, simplicity of presentation and editorial skills evidenced in this book.

I hope this text will soon be translated into Indian languages making it accessible to a vast number of readers. I am convinced that readers will recognise and appreciate the efforts of Sri G. Rukmangada Rao in coming out with such a valuable work.

Dr. A. V. Prasanna

Bangalore
April 11, 2010

Acknowledgement

The completion of this book is a long-sought goal; I wish to thank all who have aided this effort.

I am humbled and consider it fortunate to have been blessed by Puṇya Śrī Vignyananidhi Thirtharu, senior pontiff of the Sripadaraja Mutt, with his *anugraha sandesa*.

I am deeply grateful to Dr. A.V. Prasanna, for spending his valuable time to edit this manuscript and validating this work through his inspiring foreword.

It gives me great pleasure to acknowledge the contribution of my son Śrī G. Varadraj Rao, without whose persistent follow up, this work could not have seen fruitful completion. Varada brought the manuscript to a printable form through coordinating with publishers, typing and editing portions of the original translation.

My heartfelt thanks to (late) Vidwan Śrī Ghulī Krishnamurthy-achar; Śrī Ghulī Badrinathacharya and Śrī Doddī Venugopala Rao, a proponent of Dvaita studies; for the thought provoking discussions. Dr. P.K. Satyanarayana has been an invaluable help during this process.

I express deep appreciation to my wife Smt. Rama Bai whose continuing support made it possible to spend many hours on research and writing. I am blessed to have invaluable support from my siblings and family: son Śrī Varadraj / Sow. Nalini Rao, daughters' Sow. Mandakini / Ramesh Kulkarni, Sow. Alakananda / Vijayendra Kowlagi. My grandchildren Aparna, Bhargav, Meghna, Anuradha, Tapas, and Anjali are a source of joy and encouragement.

Additionally, I express my sincere appreciation to Śrī Virendra (Bellary) for his painstaking work on computer entries of original translation and the summary.

I am very grateful to Seetha Printers, Chennai; for all the technical input and design layout.

Finally, it has been my effort to present an error free and accurate translation as possible in the hope that it would serve as a knowledge base for devotees and a discussion medium for students and scholars alike towards the understanding of our greatest epic – The Mahabharata. Tatparya Nirnaya.

Sri Gururajo Vijayathe Sri Moolaramo Vijayathe

G. Rukmangada Rao

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INTRODUCTION

Sri Vedavyasa wrote the original (*mula*) Bharata. HE wrote the Bharata a hundred years before it took place. It happened as he predicted. With the passage of time the text of the *mula* Bharata was distorted, some slokas omitted and replaced and the order of precedence changed. Commanded by the Lord Vedavyasa, Sri Madhva wrote an interpretative treatise (*grantha*) on Vedavyasa's Bharata, the MAHABHARATA TATPARYA NIRNAYA, after studying all relevant *sastras* at different places in the country. It is called *nirṇaya* because Sri Madhva has given decisive interpretation (*nirṇaya*) on many issues whose meanings were not clear and which the Vedānta scholars, the *jignasus*, could not understand or explain.

Bharata is great among the *sastras*, just as the *Vajra* is great among the weapons. The Lord Krishna said *ayudhanam aham vajram* (Gita). Mahabharata is *Mahan* Bharata, the great Bharata, as it overweighed all *sastras* when they were counterweighed in the weighing pan by the gods (*mahatvath bharavatvath*). What is not told in Bharata is not found in other *sastras* 'thaddinatvaasthikutrachith'. Bhagavadgita, Vishnusahasranama, Bramhasutras, Upanishads, Puranas, Sruties and suktas substantiating the *tatvas* and incidents are presented in Mahabharatha. It has many short stories (*upaakhyanas*) illustrating morals. Bharata is the fifth (*panchama*) veda.

The story of Rama (Rama Charitha) is in the Bharatha. Although Bharatha took place in the Krishnavatara most of the characters of the Ramayana in the Ramavatara took birth in the next Krishnavatara e.g. Laxmana as Balarama, Vali as Arjuna, Sugriva as Karna, Angada as Abhimanyu, Indrajit as Dussasana and Trijata as Subhadra. Karma and *Sadhana* done in Ramavatara, if not complete, is completed in the Krishnavatara. Krishna vatara is the last opportunity for gods and other jivas to complete their *sadhana*. Hence although Krishnavatara is the main theme of Bharata, Rama Avatara is also dealt in it.

The brothers Vali and Sugriva of the Ramaavatara play reverse roles in the Krishnavatara. Sugriva gets Vali killed in the Rama Avatara but Vali (Arjuna) Kills Sugriva (Karna) in the Krishnavatara. Laxmana, who rendered excessive service (*seva*) to Rama as younger brother, did little as Balarama, as elder brother and in fact opposed HIM on some issues. So the Ramaavatara and the next Krishnavatara when Bharata took place, together determine the status in the spiritual heirarchy (*taratamya*). The *Sastras* are interpreted based on the two avatars of the Lord: *Rama Krishna avatareva sakala sastra nirnaya parivartana*. Bharata has ten meanings. Only Sri Vedavyasa and Narayana could understand it. But Sri Madhva, an avatara of Vayu, has made it understandable by *jignasus* by this treatise.

Knowledge of the three types of language, the *Samadhi* the *Darsana* and the *Guhya*, is necessary to understand it. However as mostly the *Samadhi* language is used, which is plain and straightforward like *nasthi narayana samam* meaning there is no one equal to Narayana, it has become easy to understand it.

It is *uparichara* i.e. top (*upari*) moving (*chara*), that is about Narayana at the highest level *sarvesham uparicharacharith uparichara sarvottama narayana*. It is compendium of the Lords names (nama's). Vishnu Sahasra nama signifying HIS gunas and glory. Sri Vedavyasa calls Bharata as the story of Narayana, Narayana *katha*. An *aparoksha gyani* said *Bharathada malla Bhima nembaru. Bharathada malla karma nembaru. Bharathada malla mattharalla namma gadugina viranarayana (Kannada)*, which means some say Bharatas hero is Bhima and Bharatha's hero is Karna, but the hero is none other than our Vira Narayana of Gadag (Karnataka). *Malla* means wrestler interpreted as hero.

Bharata is also called Jaya, which means victory. The numerical figure 18 indicates Jaya, as the alphabet JA is 8 and YA 1 in the consonant - vowel groups. Significantly the

mula Bharata of Vedavyasa has 18 Parvas. Kurukshetra war lasted for 18 days, the number of divisions (*akshouhinis*) of the two armies 18 (Pandavas 7 Kauravas 11). The number of times Jarasandha was defeated by Krishna 18, the number of *gunas* of the pandavas are 17 and together with the grace of Krishna is 18. The number of conches blown before the commencement of war is 18. Puranas 18, Gita 18 chapters, Bhagavata slokas 18 thousand, Pandava's rule 18 years each time.

Bharata is not merely a war between cousins. It is a battle between *Dharma* (pandavas) and *adharma* (kauravas), where *dharma* succeeds.

Now why this translation into English of the glorious epic, the MAHABHARATA TATPARYA NIRNAYA?

The World Sanskrit congress held in Delhi in 1972 resolved to publish works on Vedanta in Sanskrit in foreign languages including English. The senior seer of Sri Pejavar mutt Sri Visvesa Thirtharu holds the same opinion. ISKCON is an International organisation. which is making public Krishna conscious by bringing out publications like Bhagavata in English. Similarly the Ramakrishna Mission is bringing out many journals on Vedanta in English versions, like the T.T.D. Saptagiri and Gurusarvabhoma of Mantralaya.

It is in this context, I have chosen to translate Madhva's MAHABHARATA TATPARYA NIRNAYA, the most outstanding and a gem of his *sarva mula granthas*, original treasures, numbering 37, and also referring to its translations in Kannada by the earliest Sri Thantri and the latest Sri Hayavadana Puranik and Sri Vyasankere Prabhanjanacharya, by the motivation (*Prerana*) and grace of Lord Krishna, Vayu and Gurus in whom HE is *antaryami*.

The MAHABHARATA TATPARYA NIRNAYA consists of 32 Adhyayas of 5,200 slokas in Sanskrit, 32 is significant as it represents the full complement of good *lakshanas*, qualities, (*dwatrimisath lakshanaihi*) of Sri Madhva. The translation is

done slokawise. Special comments (*Viśeṣa artha*) are given under slokas wherever necessary.

All Slokas are written in English and, translated. Presently a summary of this translation comprising the salient meanings is given of all the 32 Adhyayas.

I hope this will cater to and initiate the *Jignasus* eager to learn about the rich Vedānta heritage and induce them to know more about it from the translation done by me of the whole text. Readers are welcome to offer useful criticism, if any of the summary that is now presented. May Lord Badrinarayana's grace be on us all. *Vishnu Preranaya Vishnu Prityartham*.

G. Rukmangada Rao

Sri Lakshminarasimha Prasanna
Sri Hanumad Bhima Madhvanthargatha Rama Krishna
Vedavyasatmaka Laxmi Venkatesaya Namaha

SUMMARY OF ADHYAYAS

ADHYAYA ONE

(Interpretation of meanings of sastras)

In the benedictory (*mangala charana*) *sloka* the Āchārya bows again and again to Nārāyana and Vāsishṭha Krishna Vēdavyāsa, who commanded him to compose the work. His address and repetitive obeisance reveal he had *aparōksha darsana* of the Lord. The attributes reflect similar meanings of the Brahmasūtras. Nārāyana was alone before the deluge and none else. Nārāyana desires to bring the *jīvas* of all the classes that are in HIS stomach including Brahma and Rudra into creation and give them a gross body (*sthūla dēha*). As a sport Pradyumna transfers the *jīvas* fit for creation from HIS stomach to Aniruddha. Aniruddha gives an Aniruddha body (*dēha*) over the subtle *lingadēha*. Nārāyana HIMSELF incarnates as Vāsudeva, giver of *mōksha* and makes Lakshmidēvi as HIS consort, Māya; as Sankarshana for destruction (*laya*) and Lakshmidēvi as Jaya; as Pradyumna for creation and Lakshmidēvi as Kriti and as Aniruddha for sustenance (*sthithi*) and Lakshmidēvi as *Shānti*.

HE assumes other forms i. e Kēsava etc, (12 nos.), Matsya, etc (10 nos.), Visva, etc (1000 nos.), Para, etc (many) and Aja, etc (infinite). But HE is the only one in all the forms which are complete and whole (*pūrṇa*) and impartite i. e no differentiation in parts of the body. HE is *aprākṛuta* in body of bliss (*ānanda maya*), supreme, sovereignly independent and has no growth or decay, omnipotent, omniscient and controller of all. Attributes of the Lord are galore throughout the work.

Living entities (*jīvas*) right up to Vāyu are reflections (*pratibimb*s) of the Lord Vishnu in an heirarchical order. Vāyu is *pratibimba* of the supreme god, but lower to Laxmidēvi. Rudra and Garuda are *pratibimb*s of Vāyu;

Indra and Kāma are *pratibimb*as of Garuda and Rudra. The *bimba-pratibimba* relation is traced upto *rishis* and *gandharvas*. It is in women also. Lakshmidēvi is the cheif *pratibimba* of the Lord, Sarasvatī and Bhārati of Lakshmidēvi, Pārvati and Sauparnī of Sarasvatī and Bhārati and Sachidēvi of Pārvati and so on. The *bimb*as are hundred and more times greater in *gunas* than their *pratibimb*as. This heirarchy (*tāratamya*) is there in *mukti* also. *Jīvas* and their *bimb*as are under the control of Hari.

Jīvas are *mukti yōgya*, always in the quagmire of creation (*nitya samsāri*) and deserving hell (*tamo yōgya*). The Lord's attributes are inconceivable. A five-fold difference (*bēdha*) is recognised i.e. between *Isa* and *jīva*, *Isa* and *jada* (inanimate), *jīva* and *jīva*, *jīva* and *jada* and *jada* and *jada*. It is called *pancha bēdha*. All the interpretations are based on *vēdas*, *pancharātrāgamas*, *brahmasūtras*, *vaishnava purānas*, *srutis* and *sūktas* and other *sāstras* and are incontrovertible and *pramāna*. The supremacy of the Lord has to be conceded as *tatva*. Whatever is favourable to this contention in other delusive *sāstras* has to be accepted. Vēdavyāsa's Brahmasūtras set at rest all inconceivable thoughts on Hari and his attributes and establishes Hari's supremacy (*sarvōttamatva*), flawlessness (*nirdōshatva*), possession of entire *gyāna* and bliss (*gyānānanda pūrnatva*) and HIS difference with *jīva* and *jada*, differencelessness between all HIS *rūpas*. *Jīva* attains liberation only by the grace of god. That grace can be obtained only by knowledge and devotion (*bhakti*). *Bhakti* is defined as the highest love of god with a knowledge of HIS supremacy. The *upāsana* of the Lord increases according to the position in the heirarchy (*tāratamya*). *Sātvikas* develop *gyāna* and *bhakti*.

Tāmasas develop nine kinds of hatred (*dvēsha*) to god e.g, the Lord is not different (*abēdha*) from *jīva*; HE has no attributes (*nirguna*); HE has a limited number of attributes; some other gods are equal and even superior to HIM; HE has differences in his *mūla rūpa* and *avatāra rūpas* and organs

(*āvayava*), birth and death; hatred to Vishnu *bhaktas* and criticism of *pramānas* of HIS supremacy. God asks Rudra to create *mōhaka sāstras* to create pervert *gyāna* in and entice the *asuras*. Rudra tells his son Shanmuka it is to entice them. Hari continues this act of enticement by telling Rudra HE will in all the *yugās* worship and take a boon from him. Rudra attained the status of Rudra by worshipping HIM.

The Lord asks Rudra to worship Lord Narasimha. *Jīva* perceives the Lord in *aparōksha* and sheds *agyāna*, ignorance (*avidya*) and *karmas* except *prārabhda*. Whatever God has created and creates is real (*satya bhūta*). The universe is real. The flow of the universe (*jagat pravah*) is real. God is attained by *gyāna* with *bhakti*. HE alone gives *mōksha* or *mukti* and by HIS command Lakshmidēvi and Vāyu do so. *Mukti* is eternal and so also *tamas*. There is no return to *jīvas* from there. *Jīvas* are of three kinds i. e. high (*ūcha*), middle (*madhyama*) and low (*adhama*) corresponding to the *sātvika*, *rājasa* and *tāmasa* nature. The dedicated service (*upāsana*) varies increasingly from ordinary *jīva* to Brahma. Brahma propitiates all the *gunas* of the Lord whereas the other *jīvas* do so according to their capacity. A certain group of gods are the *rijus* who are eligible to the status of Brahma. *Dharma* of *abhaktas* becomes *adharma* and *adharma* of *bhaktas* becomes *dharma* even if it is Brahma *hatya*. *Bhakti* increases from *jīvas* at the bottom to the *jīvōttama* Brahma. The Lord is pleased only with *bhakti*. HE bestows *mukti* for *bhakti*. The *lakshanas* of the body of a preceptor (*guru*) are given. The Āchārya possessed a full complement of the thirty two *lakshanas*. The *rijus* have thirty two *lakshanas*. Kali has a full complement of *durlakshanas*. Sins do not stick to an *aparōksha gnyāni*. Affliction and grief increase from the *asuras* at the bottom to Kali who is grief personified. The Āchārya concludes that by the grace of Nārāyana and by HIS command he has interpreted the *sāstras*.

ADHYAYA TWO

(Contextual quotations from scriptures and Bharata)

This *adhyāya* starts with a benedictory (*mangalacharana*) *sloka* praising god's attributes. The supremacy of the Lord based on scriptures is further corroborated by verses in Mahābhārata. The Āchārya says the text of Mahābhārata is mutilated, *slokas* deleted and replaced by the *slokas* suited to the interpolators. Hence he has collected and studied manuscripts of the treatise (*grantha*) from different parts of the country and presented an authentic and interpretative version of the epic. Mahābhārata is great (*mahān*). Not all the scriptures put together can outweigh it.

Bhīma plays an important role in Bhārata. He is the future Brahma whom Hari likes most. The status of Brahma is achieved by Vayu only. Bhīma is the main aide, *pradhāna anga* to HIM in HIS work of ridding the earth (*Bhū*) of evil persons (*Bhūbhāra harana*). Strength of a high order, natural and not inducted by *āvēsa* combined with *bhakti* is valuable assistance to God. Such a strong one is Bhīma who has superior *gunas*. Strength and gyana are directly proportional in gods only. Strength in a *kshatriya* and *gyāna* in a *brahmin* decide *tāratamya* among them. However it is gyana in *kshatriya* and strength in the *Brahmin* if they indulge in acts involving them. God's acts are based on strength and *gyāna* in HIS different incarnations; as Rāma and Krishna in strength and Vēdavyāsa in *gyāna*. Strength and gyana are the same in all the incarnated *rupas* of the Lord.

Beauty which is natural and possession of good *lakshanas* in women is accompanied by *bhakti*. Women of *āsuri* nature can never have *gyāna* even if they are beautiful. The beautiful Lakshmidēvi, Satyabhāma and Draupadi are the main aides to Hari in *Bhūbhāra harana*. After Draupadi, Balarāma, the *nara āvēsa* Arjuna, Aswathāma, Jāmbavati

and the other palace queens of the Lord, Balarāma's wife Rēvati and Lakshmana, Bharata, Vāli, Satrugna and sugriva are aides to the Lord in that descending order. Hanumanta is the main aide in Rāmāvatāra. Those who served the Lord less in Rāmāvatāra accomplished more in Krishnāvatāra and those who served more did less. *Tāratamyā* in service is there in the two incarnations.

Mahābhārata is extolled in the *purāṇas*. Vēdavyāsa is not a sage but the Lord, Vāsishṭa Krishna HIMSELF. It is *dharma* to surrender and prostrate to Hari. The Āchārya salutes Hari once again praising HIS ever so many attributes. The Lord creates gods like those who sided the pandavas to give them *mukti* and kills *dānavas* who sided *Duryodhana* to send them to *andham tamas*. Vēdavyāsa calls Bhārata the story of the unequalled and eternal Nārāyana (*Nārāyana katha*). Mahābhārata is *uparichara* concerning the attributes of the Lord on an high plane. The Āchārya says by oath-taking and raised hands that there is no better god than Hari. Vishnu *smarane* is a positive injunction (*vidhi*) and forgetting HIM (*vismarane*) is an interdictory ordinance. Nārāyana can be known by Nārāyana only. Laxmidevi cannot comprehend a fraction of the Lord's *gunas*. So only a Vēdavyāsa can fully comprehend Hari. Hari has no birth or death, no grief or pain. He is not the son of Vasudeva (Krishna), Dasaratha (Rama) or Jamadagni (Parasurama). The Lord of the lords Hari does *nitya karma* by *anusandhāna* like an ordinary *jīva* although not bound by it. HE appears to experience grief, pain, lack of knowledge, unconsciousness and be bound by *astras* only to entice the *agnyāni asuras*.

The Āchārya quotes verses from Gīta to show Hari's normal and special glory (*mahātmya*). The Lord tells Arjuna that HE is the creator of the universe and absolute superior entity (*paratara*) in *gunas*. The *karma* and *tatva gyāna* of *agyānis* of an *āsuri* nature and mind is unrewarded. *Mukti yōgya jīvas* worship HIM in His attributes. The Lord is indestructible

(*akshara*) *purusha* and Lakshmidēvi to whom HE is superior also. Become *aparōksha gyāni* by hearing (*śravaṇa*) and recapitulation (*manana*). *Āsuri* nature is opposed to the godly (*daivi*) nature in all the *tatvas*. Such *jīvas* are born perpetually in *asuri yōnis* and go to hell. Concentration of mind on HIM, *bhakti*, performance of *yagnas* and absolute surrender to HIM are the spiritual disciplined functions (*sādhana*) to attain Hari.

The Āchārya next refers to conversations between *sātvik* souls. Sage Vaisampāyana tells king Janamējaya the logic of the pancharātrāgama told by Nārāyaṇa HIMSELF and proves God's supremacy. The Lord is the only *ādīpurusha*. Brahma tells Rudra the Lord alone has absolute possession to HIMSELF (*mamatva*), that he (Brahma) is born by HIM and Rudra is born to him. Bhīma tells Dharmarāja the Lord is *bhagavanta* and HIS *gunas* are inconceivable. Krishna tells Dharmaraja. HE is sovereignly independent.

In Bhārata three types of language are used i. e. *samādhi*, *darsana* and *guhya*. The language that is straight forward in meaning and acceptable without contradiction is *samādhi*. In Bhārata it is the glory of god. The language which contradicts the beginning and the end is *darsana*. *Guhya* is the concealed meaning of what is apparent in the language. Bhārata is mostly *samādhi*. Where controversial statements as Siva's supremacy occur it is *darsana*. Vedavyasa's Bharata has three meanings and Mahabharata ten.

Vāyu's incarnations, Hanumanta in trētāyuga, Bhīma in the dwāpara and Madhva in Kaliyuga are Hari's aides (*sādhakas*). *Prathamō hanumannāma dvithīyo bhīma ēvacha pūrnapragna trithīyasthu bhagavath kārya sādhakaha*. Sēsha and his *amsas* Lakshmana and Balarāma are the next aides. The next in order are Pradyumna, Indra and Anirudha, son of Pradyumna. Hari (Rāma) behaves as a human being to discipline *jīvas*, *martyāvatāram martya sikshanam*, and entice the evil and the wicked. Sometimes

Hari worships Siva and sages and asks boon of them and even *asuras* to entices the *asuras*.

If the pāṇdavas and Draupadi are taken as the main characters Bhārata is *āstikādi*, a story of *sātvik* pāṇdavas. If it is an exposition of the *gunas* of the pāṇdavas i.e. Dharmarāja's *dharma*; Bhīma's *gyāna*, *bhakti*, rectitude (*vairāgya*), ability to grasp (*prāgya*), ability to understand (*mēdha*), courage (*drithi*), stability (*stithi*); Arjuna's *sravana*, *manana* and *nidhidhyāsana*; Nakula's character (*sīla*); Sahadeva's humility (*vinaya*) and Draupadi's *vēdābhimāna*, Bhārata is *manvādi*. But Bhārata sings the glory of the Lord and all the citations in it are about Hari. *Gyānis* believe the true meaning of Bhārata is *uparichara*. The Lord is above (*upari*) all and moves (*chara*) on high planes. Kumārvyāsa says that "some say the hero of Bhārata is Karna; some say it is Bhīma, but the hero of Bhārata is none else but our Vīranārāyana of Gadag". *Bhāratada malla karnanembaru, bhāratada malla bhīmanembaru, bhāratada malla matthāralla namma gadugina vīranārāyana* (Kannada language).

The *swarūpa* of nescience (*avidya*) and *agyāna* is Duryodhana and of pervert (*viparīta*) *gyāna*, Dussāsana. Sakuni stands for *nāstikya* i.e. no belief in god. The other sons of Dritharāshtra signify flaws (*dōshas*). Aswathāma stands for ego (*ahankāra*). Drōṇa and others are *swarūpas* of *indriyas* i.e. Drōṇa for hearing, Karna for sight, Bhīshma for speech and Abhimanyu and Arjuna for mind. Bhārata cannot be sufficiently understood by men and even gods. Only Vēdavyāsa and Brahma have understood it. Vāyu is *jīvōttama* coming to the status of Brahma. The first incarnation of Vāyu is Hanumanta, who is mighty full of attributes and *gyāna*, holding the entire universe by his breath, always close to Rāma and always carrying out his command and conveying HIS message to Sīta. The second incarnation of Vāyu is Bhīma, destroyer of armies, consumer

of enormous food (pithuman) and a *gyāni*. To Durga in Madhyageha bhatt's wife is born the third *avatāra* of Vāyu, Pūrṇapragna, (dasapramathim) a great *gyāni* who churned *tatva gyāna* and propagated to the righteous including gods. Pūrṇapragna shattered the queries in *vēdānta* of opponents. He is free from flaw and touch of sin (*dōsha*) and conception (*garbha*), knowledgeable in the entire gamut of *vēdānta*, *itihāsa* and *purānas*. Hanumanta is the greatest among gods. He is god to gods. He gives strength to *jīvas* including Rudra. The mortal body falls only when Vāyu departs out of it (pranabhava jivanabhava), *Tatva gyāna*, *bhakti*, stability of mind, courage, valour, speed, quickness, relevant speech, proficiency in knowledge, eloquence, bravery and strength mark out Bhīma from others. Dharmarāja says *purushārthas* and worldly fame are in Bhīma. Duryodhana says Balarāma, Salya, Kīchaka and Bhīma are the four foremost in strength and wielding weapons like the mace in that ascending order. Krishna tells Bhīma he (Bhīma) has thousand times more *gunas* than what he thinks he has and the entire burden of the Kurukshetra war is on him. Bhārati, mother of Sēsha and Garuda is Draupadi. There is no better warrior and none equal in *gyāna* and *vigyāna* than Balarāma except Bhīma. Arjuna comes next to Balarāma and Bhīma in valour and strength. The wielder of Gāndīva, Arjuna excels Aswathāma only when he is in *nara āvēsa*. Vedavyasa says Bhima and Ashwathama are the next two purusha's after Krishna. Only Krishna and Bhīma beside Arjuna can string the Gāndīva bow. The Āchārya has established Hari's supremacy, and possession of entire *gunas* by *pramēyas* based on different *vēdantic* scriptures. The Āchārya concludes Hari, who is superior to Brahma and others (*paramāth paramātmā*), infinite, who crosses his *bhaktas* across the sea of *samsāra* of eternal bondage and by worshipping whose lotus feet the pāṇdavas attained kingdom on earth and heaven, be pleased (*priyatām*). Offering the work on the lotus feet of the lord he seeks only HIS grace (*prasāda*).

ADHYAYA THREE

(Interpretation of Creation of gods and other jivas)

The first three benedictory verses praise the three incarnations of the Lord, Vēdavyāsa, Rāma and Krishna. The *aprākṛuta* Sun (Sūrya) Vēdavyāsa is always arisen (*sadōditha*), dispels darkness from the hearts of the *bhaktas* and is independently luminous (*ātmabhāskara*). However the *prākṛuta* Sun rises and sets, dispels physical darkness only when he is arisen and is not self luminous. Next the comparison is of Lord Rāma with the Moon (Chandra). Rāma is the Lord Moon (*īsachandra*), luminous at all times by *swarūpa* and always arisen. The *prākṛuta* moon is dependent on the Sun for luminosity, waxing and waning in brightness. Krishna is an ocean of water of strength of *gyāna* and a treasure of gems of *gunas*, steady and reached by the rivers of *gyānis*. Glory (*jayati*) unto you all.

The Āchārya bows to Nārāyana, *Nara āvēsa* in Śeṣha and Arjuna, Lakshmidēvi, Vāyu Sarasvatī and Vedavyasa his preceptor. Mahābhārata is Jaya. Nārāyana is the subject of what is told (*vāchyā*) and Vēdavyāsa the teller (*vaktru*) and Vāyu the executor. Nārāyana's creation (*sarga*) takes place.

Nārāyana and Lakshmidēvi assume the forms of Vāsudeva and Māya and create Brahma (Virinchi), as Sankarshana and Jaya create Vāyu and as Pradyumna and Kriti create Pradhāna i. e. Sarasvatī and Sraddha i. e. Bhāratidēvi. Śeṣha is born to *puruṣa rūpa* Brahma to *Pradhāna* Sarasvatī. Garuda is born to the *Sūtra rūpa* Vāyu and Sraddha Bhāratidēvi. The gatekeepers of Vaikunta Jaya and Vijaya are born to Śeṣha outside Bramhanda (sukshma sristi) Viśhaksena to Vāyu inside Bramhanda (Padmasrista). Śiva begets Indra and other gods. The presiding deities (*abhimāni devathas*) to *yagnas* are born to Indra. Lakshmidēvi is Śrī, Bhū and Durga of *sātvik*, *rājasa* and *tamō gunas* corresponding to Vishnu, Brahma and Śiva.

The gods on creation, pray the Lord to give them land to stay. The Lord creates Brahmānda through Lakshmidēvi within the ocean with its base in the lotus 24 petalled.

From the lotus emerging from the navel of the Lord Chaturmukha Brahma takes birth. From Brahma all other deities are born again. He creates the *abhimāni* deities of senses. The *jīvas* come out of Brahma's body and enter again in a sequential manner. Vāyu the greatest of *jīvas* (*jīvōttama*) is the last to leave *purusha* Brahma's body and the last to enter it. As soon as Vāyu leaves the body it falls and as soon as Vāyu enters it gets life. *Jīva* lives only by Vāyu but not the other *abhimāni* gods. Vāyu is *jīvōttama*. Siva takes birth in *ahankāra tatva*; Uma and Kāma in intellect (*buddhi*); Brihaspati, Swāyambhuva manu, Daksha Prajāpati and Aniruddha and Sachidevi from the mind; (*manassu*) Sūrya from the eye (*chakshu*); Moon from the ear; Yama from the skin; Varuna out of the tongue and Aswini gods out of the nose. This is *tatva srishti* outside *brahmānda*. Brahma creates the fourteen worlds.

Lord Nārāyana assumes the three forms Vishnu, Brahma and Siva. Vishnu is HIS direct form and in Brahma and Siva HE is in their inner body as *bimba* (*antaryāmi*). In deluge (*pralaya*) the Lord alone is lying on the milky ocean. HE creates again and again. The flow is eternal. HE gives the status of Brahma, Sēsha and so on to deserving gods. Gods are born to Aditi and *asuras* to Diti. snakes to Kadru, birds to Sauparni and cows to Surabhi, by Kasyapa.

The Lord as Varāha kills Hiranyāksha and lifts the earth (*Bhū*) by the tusks above the water and reinstates it. The Lord's gate keepers (*pārshadas*) at Vaikunta are born in three successive births as Hiranyāksha & Hiranya Kasyapa, Rāvana & Kumbakarna and Dantavakra & Sisupāla. As Narasimha Hari killed Hiranya Kasyapa and gave fearlessness to gods and blessed Prahlāda. During the deluge Hari as Matsya (fish) gives *upadēsa* of *tatva gyāna* to Manu and the sages. Hari bore the Mandāra Mountain on his back as Kūrma (turtle) as it was sinking during the churning of the milky ocean. As Aditi's son, Vāmana Hari begged three steps of land from Bali who was doing the hundredth Aswamēdha to claim the status of Indra and trounced him to

pātāla by the third step. Incarnating as Parasurāma, Hari killed the hordes of *Kshatriyas*, who were *asuras* earlier. Gods praise the deeds of the Lord as Hayagrīva killing the *daityas* Madhu and Kaitabha and retrieving the *vēdas* stolen by them, to Brahma. Hari takes birth as Rāma in Kausalya and Dasaratha of the Sūrya dynasty to destroy Rāvana and Kumbakarna. These are the *prādurbhāva avatāras* of the Lord.

Gods, ordained by the Lord, take birth as monkeys to assist HIM in *bhūbhāra harana*. Vāyu's *avatāra* is Hanumanta, son of Anjana and Kēsari. Indra is Vāli. Sūrya is Sugrīva with an *āvēsa* of Brahma and Yamadharma is Jāmbavanta with the *āvēsa* of Brahma. Chandra is Angada son of Vāli. Sachidevi is Tāre, Vāli's wife. Brihaspati is Tāra, brother of Tāre. Brihaspati and Sachidevi are born out of Brahma's mind. Varuna is Sushēna. The Aswini gods are Mainda and Vivida, the latter with an *āvēsa* of Indra and so stronger than Mainda. Agni is Nīla. Kāma is Pradyumna, son of Krishna and Rukmini and also Shanmukha, son of Rudra.. Some of the monkeys were born even earlier than Rāma's incarnation.

The four *yugas* i. e the Krita, Trētha, Dwāpara and Kali, the *chaturyugas*, have a duration of twelve thousand years including two thousand years of intercession between each pair of *yugas*. Thousand *chaturyugas* are one day to Brahma and another thousand one night to Brahma. Brahma's life span is of hundred years after which he attains *sāmīpya* of the Lord.

Tamō abhimāni Durga is the presiding deity to Hari's disc (*chakra*). *Satva abhimāni* Ramā is *abhimāni* to HIS conch (*sankha*) and the sword (*khadga*) and *rajō abhimāni* Bhūdevi is *abhimāni* to the lotus (*kamala*). Vāyu is *abhimāni* to HIS mace (*gada*), *Vidyābhimāni* Sarasvati is *abhimāni* to HIS Sāngya bow. The five *rūpas* of Vāyu i.e. Prāna, Apāna, Vyāna, Udāna and Samāna are *abhimānis* of HIS arrows. By HIS boon Kāma gets *abhimānatva* of the disc and Aniruddha of the conch.

Pradyumna is born as Bharata to Kaikēyi and Aniruddha as Satrughna to Sumitra along with Sēsha as Lakshmana. The *avatāra* sequence is Rāma, Lakshmana, Bharata and Satrughna. Angada having an *āvēsa* of Indra is stronger than Jāmbavanta. Hari's *āvēsa* is there as Sankarshana in Lakshmana as Pradyumna in Bharata and as Aniruddha in Satrughna. Lakshmidēvi incarnates as Sīta, Rāma's consort, in the land while being ploughed. Strength is predominant in some kings like Kārtavīryārjuna, moral dharma in some and *gunas* in yet others, all because of the inward *bimba paramātmā* in them. The Āchārya concludes that he has described creation in *ādikālpa* outside *brahmānda* (*sarga*) and within it (*anusarga*) and decided the interpretation in the *āgamas*. The *jīvas* born earlier are superior in *gunas* than those born later. *Srutis* and *purānas* say that in the later creation earlier birth is no criterion in deciding superiority in heirarchy. It has to be interpreted contextually.

ADHYAYA FOUR

(Sri Ramas story : Rama comes to Ayodhya)

Purushottama Rāma and the other sons of Dasaratha grow well in his palace. Actually there is no growth or decline to the Lord. Mothers of Rāma, subjects and Dasaratha felt potential joy seeing Rāma. Visvāmitra, Gādhī's son prayed Dasaratha to send Rāma to protect the *yāga*, being destroyed by the *rākshasas*. Dasaratha sends Rāma and Laxmana. Rāma kills the *rākshasas* Thātaka and Subāhu and throws the *rākshasa* Mārīcha in the sea, sparing him to become the instrument for the future *bhūbhāra harana*. Janaka, king of Mithila holds a *swayamvara* for his daughter Sīta. Visvāmitra takes Rāma and Laxmana to it. Rāma brings Ahalya to life from a rocky form, she had by Gautama's curse for Indra's guilt of seducing her. The public and the *rishis* admire the splendour of the bow-carrying Rāma. Janaka worships Rāma and Visvāmitra asks him to accept Rāma as his son-in-law. Janaka says he will offer Sīta to one who bears the bow given to him by Rudra. The *dānavas* including Rāvana, kings and *rākshasas* had failed in their attempt. By a boon from Brahma to Janaka they could not force him to offer Sīta's hand to any of them. Lifting the bow smilingly Rāma strings and breaks it in the middle. Sīta places the garland on Rāma's neck. People of Vidēha rejoice. Janaka sends messengers to bring Dasaratha. Dasaratha with other sons and their families and Vasishtha come with a posse of army, elephants and chariots. Sīta's wedding (*kalyāna*) with Rāma is celebrated with *guru* Vasishtha presiding and in Visvāmitra's presence in great *éclat*. Gods in pairs throng and align in the sky to watch it as they had done earlier during Nārāyana's wedding with Laxmidevi. Dasaratha gives gifts. Janaka offers invaluable gifts besides brides to Rāma's three brothers. Dasaratha departs with Rāma and other sons and brides to Ayodhya. Parasurāma, Bhrigu with bow and axe stops them on the outskirts of Ayodhya and challenges Rāma. Dasaratha pleads with him not to kill a weak Rāma., what an ignorance. Parasurāma says he has the

supernatural Sāṅgya bow of Hari. He stands to fight. Hari makes him motionless like a rock. Parasurāma gives HIM HIS Sāṅgya bow to pull and prove his superior strength. Rāma mounts an arrow and pulls the bow aiming at HIS stomach. Parasurāma shouts to *asura* Athula in his stomach to escape. Athula comes out and gets killed by the arrow. The boon to Athula giving him the universe for occupation and a place in the Lord's stomach to attain moksha ends. It is a fight between the two but actually between Hari and HIMSELF only. Parasurāma pretends to be defeated. It was Brahma's boon to Athula that he will be killed when the Lord is defeated. The gods watching from the sky and seeing the Lord defeated is a delusion. Parasurāma attains the *swarūpa* of the Lord. Giving the Sāṅgya bow to Rāma Parasurāma departs.

ADHYAYA FIVE

(Sri Ramas story : Rama meets Hanumantha)

Dasaratha decides to coronate Rāma to the throne after taking public opinion. The wife of Kali, Jēshta, is born by a curse of Brahma as Manthara, servant maid of Kaikēyi, Dasaratha's queen to advise Kaikēyi to stop the coronation of Rāma. Accordingly Kaikēyi asks Dasaratha two boons that he had given her earlier during a war. By one boon Rāma goes to forest in exile for fourteen years. Sīta and Laxmana, leaving his wife behind accompany HIM. Rāma advises the subjects to stay behind. Rāma crosses the Ganges, with the help of Guha, a *nishāda* boatman, a devotee of Rāma. After visiting sage Bharadwāja's *āsrma*, Rāma reaches and stays at the Chitrakūta mountain. Dasaratha dies heart-broken of the separation from Rāma. Bharata and Satrugna scold mother Kaikēyi. They go to Chitrakūta and request Rāma to come back and rule. As Rāma refuses as HE has to carry out the annihilation of *rākshasas*, Bharata takes the sandals of Rāma on his head and stays in Nandigrāma, worshipping them till Rāma returns from exile and leading a life of an ascetic. He vows if Rāma does not come back he will enter *agni*.

Jayantha, Indra's son born as a crow by a curse, with an *avēsa* of daitya. Kuranga pecks at the breast of Sīta. Rāma throws an invigorated reed which, as an overwhelming and consuming fire, chases him. Rejected protection by Brahma, Rudra and Indra Jayantha seeks the Lord's pardon and protection. Rāma kills Kuranga residing in one eye of the crow and releases Jayantha. The entire race of crows becomes practically one-eyed although physically two-eyed. A crow sees only with one eye conjointly with the other eye. Rudra's boon to Kuranga was he is unkillable as long as crows have two eyes. So Rāma solves the problem by removing one eye in the crow and making Kuranga vulnerable for killing. It is Rāma's mercy that the entire race of crows escaped extinction by HIS taking a toll of one eye only.

Rāma gives vision (*Darsana*) to the aged sage Sarabhangā who departs to *punya loka* after Hari's *darsana*. Rāma gets in the clutches of *rākshasa* Virādha a *gandharva* earlier, and cuts his gigantic hands. Rāma receives the divine bow Sāngya from the sage Agastya.

Sūrpanakha, sister of Rāvana, along with *rākshasas* Khara and Dūshana comes to Rāma in the Dandaka forest. She asks Rāma to marry her. Directed by Rāma she comes to Laxmana, who chops off her nose. Rāma kills the fourteen thousand strong army and Khara, Trisira and Dūshana, sent by Sūrpanakha. Sūrpanakha complains to her brother Rāvana, who decides to seek revenge on Rāma. Rāvana sees Mārīcha at Gokarna where he is doing penance, afraid of Rāma's arrow which had scrapped him earlier. Rāvana asks him to entice Rāma away from Sītā. Mārīcha refuses saying rivalry with the mighty Rāma is not desirable. Threatened by Rāvana to be killed Mārīcha goes to Dandaka forest where Rāma is living. He assumes the form of a golden deer and attracts the attention of Sītā. Sītā asks Rāma to get the golden deer for her. Rāma chases and kills it by a fierce arrow. The deer takes the original figure of Mārīcha before dying and shouts "Ha Laxmana". Sītā, hearing the cry, asks Laxmana to go to his help immediately. Laxmana says Rāma can never be in distress but Sītā commands him to go. It is not *agnyāna* of Sītā and Rāma that she should desire the golden deer, that HE should chase it and she should ask Laxmana to go to HIS help. They are all-knowledgeable (*sarvagnas*). But to create an opening for the future destruction of *rākshasas* they play a game.

Rāvana comes in disguise to the *āsrama* to elope Sītā. But Sītā has already gone to Kailasa leaving her duplicate figure through *agni* at the *āsrama*. Rāvana trounces and cuts the wings of Jatāyu a vulture and *bhakta* of Rāma on the way, and goes to his city Lanka. Hanumantha sights Rāvana eloping Sītā. He could have killed him but advised by Sugrīva that it is the Lord's resolve (*sankalpa*) to kill Rāvana HIMSELF, he leaves him. Rāvana keeps Sītā under a *rākshasa* guard in Asokavana.

Rāma does not find Sīta at the *āsrāma*. He searches Sīta along with Laxmana and comes across the dying Jatāyu, who is holding the last breath till Rāma comes. Jatāyu informs Rāma that Rāvana has carried away Sīta to Lanka and dies. Rāma performs the funeral rites of Jatāyu and gives him *moksha*. Proceeding further Rāma encounters the body of *rākshasa* Kabandha, with its head pushed down into the body by Indra's Vajra and outstretched hands, still living. Rāma cuts the hands and restores Kabandha to his *swarūpa* form of *gandharva*, Visvavasū. Rāma sees Sabari, cursed by Sachi to be born in a low Sabara caste, who was waiting for HIS *darsana* a long time. After the *darsana* Sabari consigns herself to flames and goes to *punya loka*.

Rāma sees Hanumantha, the monkey god and *avatāra* of Vāyu on Rushyamūka mountain. Where there is Vāyu there is Hari and where Hari there is Vāyu. Rāma protects Sugrīva on the recommendation of Hanumantha. HE, as Krishna in *dwāpara yuga* protects Arjuna to please Bhīma, the second *avatāra* of Vāyu. Gods, born as monkeys, go under Sugrīva's command as Sugrīva is beloved of Hanumanta. They come under Arjuna because he is beloved of Bhīma. Since they, Hanumanta and Bhīma, are beloved of the Lord, the Lord protects Sugrīva and Arjuna. Rāma and Sugrīva are bound by friendship, each seeking the help of the other. The omnipotent and omniscient, Lord Rāma seeking the help of the monkey-chief is delusion. As an incarnation as a human being (*martyāvatara*) Rāma's actions are disciplining human beings (*martya sikshanam*). Hanumanta falls on the feet of Rāma in great *bhakti*.

ADHYAYA SIX

(Sri Ramas story : The mighty rupa of Hanumantha)

Hanumanta carries Rāma and Laxmana on his shoulders to Sugrīva and brings about their alliance. Rāma swears to kill Vāli, Sugrīva's brother. Sugrīva promises to search and find out Sīta. Put to test of strength by Sugrīva, Rāma throws the gigantic body of Dundhubhi, killed by Vāli, 100 Yojanas far away by HIS little toe. Put to further test by Sugrīva. HE brings down the seven palm trees and the *daityas* lurking in them and doing penance to attain the status of Brahma by a single arrow. The arrow pierces the seven *pātālas* and kills the *asuras* there.

Convinced with Rāma's strength Sugrīva goes with Rāma to Vāli's cave and calls him for a fight. Rāma watches Vāli fisting and driving Sugrīva away. HE says HE could not make out who is who in the fight, a delusion. HE gives a chance to the fighting brothers to make up and come closer. Next day as if to give identity Hanumanta puts a garland on Sugrīva's neck at the behest of Rāma. Rāma shoots a vajra like arrow at Vāli, HIMSELF unseen by Vāli. Is it cowardice? No. Because if Vāli sees Rāma he will, as a *bhakta*, fall on HIS feet and Rāma never kills one who surrenders to HIM (*saranāgathi*). HIS promise to Sugrīva cannot be fulfilled. Even if HE encounters Vāli in person can HE, the destroyer of the universe, not kill him? Rāma promises to give life to Vāli who has fallen on his feet struck by his arrow. But Vāli prefers death at the hands of the Lord to life. Rama's devine arrow created gyana of Madhra Sastra in Vali. Sugrīva coronates Vāli's son, Angada as *yuvārāja* and himself becomes the king. Rāma continues to stay on Mālyavanta hills for four months.

Hanumanta scolds Sugrīva for forgetting Rāma's cause and he will make him (Sugrīva) to fulfil it. The monkey chiefs sent to consolidate the monkey force, bring them to Sugrīva. Rāma sends Laxmana to Sugrīva to remind and warn him to keep his word. Rāma says he will dispatch Sugrīva the way of Vāli, if he, indulging in pleasure, forgets his duty. Sugrīva

comes with Laxmana and falls on Rāma's feet. He commands and sends the monkeys in different directions to search Sīta.

Rāma says Hanumanta alone can accomplish the work. HE gives him the ring to be given to Sīta and sends him south with Angada. The time fixed for the job of finding Sīta being over, the monkey chiefs after futile search, come to a cave created by Maya. They decide to stay on there rather face a tyrant Sugrīva. Others agree with Tāra and feel there is no need or fear of Rāma who cannot harm them. Hanumanta reprimands them saying that to the mighty Rāma the cave is not inaccessible and to stick to *dharma* and if they don't tread on a rightful path he will punish and make them do so. The monkeys follow Hanumanta upto the ocean and finding it an obstacle to cross, sit in *prāyopavēsa* narrating stories of Rāma.

Hearing them the wingless Sampāti, brother of Jatāyu, gets wings that he had lost by the Sun's heat. The far and deep sighted (*dīrgha darsi*) Sampāti tells the monkeys Rāvana carrying Sīta has gone southward and Sīta is sitting in the Asoka garden in Lanka. Expressing strength individually, the monkey chiefs say they can cover from 10 *yojanas* to 90 *yojanas* by Jāmbavanta whose knees are smashed by the Mēru mountain, when he, on hearing that Vamana as Trivikrama has covered the entire *brahmanda* and space, jumping in joy and shouting, was roaming. Biosterously Angada says he is capable of flying 100 *yojanas* just to cross the ocean but cannot return. Jāmbavanta warns about Rāvana's strength and the likely obstacles on the way. Sampāti speaks of the Trikūta mountain girdling Lanka. Jāmbavanta ultimately says that only Hanumanta alone is capable of completing the mission of searching Sīta and coming back. The mighty Hanumanta attained his *swarūpa* strength and expanded in size.

ADHYAYA SEVEN

(Sri Ramas Story : Hanumantha returns from Lanka)

This is Sundarakanda extolling the exploits of Hanumantha in carrying out Rama's command. Vaishnavites do its (*parayana*) recitation.

Bowing to Rāma and kicking the Mahendra mountain Hanumanta goes borne in air. The ocean tossing and rising high appeared to follow him with all its marine life. The golden peaked Mainaka mountain, thrown by Hanumanta in the sea, to protect him from the blow of Indra's vajra, rises and offers Hanumanta to take rest on it. But Hanumanta knows no rest in carrying out Rāma's duty. He flies further and encounters Kadru, who draws him to her mouth. Hanumanta enters the mouth as a tiny tot and comes out. Kadru has a boon of gods to draw to her mouth whatever she wanted to eat. Gods shower flowers from the sky on Hanumanta. Later Hanumanta is drawn along with his shadow by *rākshasi* Simhika into her mouth like a modern radar. He splits her body and comes out. She was defending Lanka by Brahma's boon. Hanumanta jumps on the Lamba mountain, encircling Lanka. Diminishing in size to that of a cat, he faces Lanke, the goddess protector of Lanka. He pounds her with his fist and enters Lanka and searches for Sīta and finds her under a simsūpa tree in the Asōka garden. A *sarvagna* he is, he need not search. But he, like the Lord entices *agnyānis*. He gives the ring of Rāma to the figure or replica of Sīta. Sīta gives Hanumanta a gem from her forehead (*siromani*) to be given to her Lord Rāma. The nocturnal *rākshasas* guarding Sīta are fast asleep and do not see all that happened. But gods in the sky see what happened. Hanumanta ransacks the Asōka garden leaving the simsūpa tree under which Sīta is sitting. He roars aloud and jumps on the ramparts. Hanumanta pounds with his fist the infinite number of warriors and commanders sent by Rāvana, kills the seven mountain sized sons of the ministers of Rāvana by foot and destroys a third of the army. Holding Aksha, mighty son of Rāvana, whose arrows have no effect

on him Hanumanta rising high above drops him down and kills him. He spares Rāvana to be killed by his master Rāma. Indrajit binds Hanumanta by Brahmāstra. Hanumanta gives regard to Brahmāstra and gets bound by it to be able to see Rāvana and gauge his strength. The *rākshasas* binding him by rope bring him before Rāvana. Questioned by Rāvana Hanumanta says he is Rāma's envoy and if he does not return Sīta to Rāma, HE will come and destroy him with all his kith and kin and race. Nobody, not even Brahma and Rudra can stand before an angry Rāma and bear HIS arrows. Vibhīshana brother of Rāvana, stops Rāvana about to kill Hanumanta. Rāvana gets Hanumanta's tail bound by ropes and dipped in oil and set fire to it and releases him. Agni, an ally of Vāyu, does not burn Hanumanta. Hanumanta sets fire to the entire Lanka city of gold and jewels built by Visvakarma, as Rāvana and Indrajit are watching. Crossing the ocean back and eating fruits in the Madhu garden of Sugrīva, Hanumanta comes to Rāma and in *bhakti* places Sīta's gem on HIS feet and prostrates to HIM. Rāma pleased gives the greatest gift that is HIMSELF to Hanumanta by embracing him.

ADHYAYA EIGHT

(Sri Ramas story : Rama-Ravana war)

Rāma, sitting on Hanumanta's shoulders and Laxmana on Angada's, come to the ocean along with Sugrīva and army. Asking Varuna passage through the ocean, Rāma squats on the coast. Vibhīshana a Rāma *bhakta*, turned out by brother Rāvana, comes and seeks refuge of Rāma. Sugrīva, Jāmbavanta, Angada and Nīla, etc say not to take an enemy. But the *gyāni* Hanumanta pleads that he as HIS *bhakta*, deserves to be accepted. Rāma accepts him as he did Sugrīva. Rāma coronates him as king to the kingdom of Lanka, even as Rāvana is alive, and gives him a life span till the end of a day of Brahma's *kalpa*. Angry with Varuna, the sea god, for not appearing and acceding to HIS prayer, Rāma's askant look dried up the sea. Varuna comes and apologises and gives way to Rama asking him to build a bridge (*sēthu*) across the sea and wishing him glory in HIS mission. Nīla and the monkey chiefs construct the bridge.

Rāma crosses the ocean and enters Lanka as Vibhīshana shows the way, a delusion. Rāvana does not accept Angada's mission sent by Rāma. So Rāma attacks the gates of Lanka. Indrajit, Prahasta and Vajradanshtra encounter him on the west, east and southern gates respectively. Rāvana fights at the northern gate. Hanumanta, Nīla and Angada face the three chiefs respectively and Rāma faces Rāvana. Indrajit is beaten back. Vibhīshana kills Prahasta and Nīla kills Vajradanshtra and Hanumanta kills Dhūmranētra and Akampana. As Nikumba, son of Kumbakarna, comes rushing with a mountain splitting parigha, Sugrīva runs away and none could stop Nikumba. Hanumanta voluntarily offers his chest to Nikumba to strike. Nikumba strikes and the weapon breaks to pieces. Nikumba takes Hanumanta on his shoulders and rises up high. Hanumanta, releasing himself pulls him down to the ground and smashes him to pieces. Similarly Kumba, Nikumba's brother is killed by Sugrīva. Rāma kills Saptagna, Yagnakopa, Sakuni, Vidyudjihva,

Dēvatāpāni, Pramati, Sarana and Suka. Rāvana's son Narāntaka creates havoc with the *prāsa* weapon Striking Angada's chest it breaks in to two pieces. Angada kills him with Narāntaka's own sword. His brother Dēvāntaka carries away monkey chiefs. Jāmbavanta runs away. Angada falls unconscious. Hanumanta snatching Dēvāntaka's bow, arrows and sword, smashes him with his foot and kills him. He chops off the three heads of Trisira and kills Yudhonmatta by his fist. Athikāya, Rāvana's son after conquering Sugrīva runs towards Rāma and encounters Laxmana. In a fierce fight his heads and hands go on doubling as soon as they are cut by Laxmana. Hanumanta whispers to Laxmana to use his *Brahmāstra* on him. Laxmana brings Athikāya down by the *astra* killing him. Makarāksha, son of Khara whom Rāma had killed, comes to seek revenge, despising arrows of Angada, Sugrīva and Laxmana. Rāma chops off his head. Rāvana himself comes to the battlefield. Monkeys run helter-skelter. The six Kathana Prāna monkeys, Mainda and Vinda fall. Angada and Sugrīva also fall. As Hanumanta beats Rāvana on the chest by his fist Rāvana falls down. Rāvana praises Hanumanta after regaining consciousness. Hanumanta tells him he still lives because the blow was mild. Rāvana beats Hanumanta and shakes him. He rushes on Nīla. Nīla, breaks Rāvana's chariots, and flag. The *āgneyāstra* of Rāvana does not burn Nīla, he being an *amsa* of Agni.

Rāvana brings down Laxmana by a fierce arrow of Brahma. As Rāvana is about to drag Laxmana forcibly he could not move him because of the Sēsha and Sankarshana *amsa* in Laxmana. Who can move Sēsha who supports and bears the entire universe on his head? Hanumanta gives such a hard blow on Rāvana that he gives up Laxmana and vomits blood by the ten mouths. Hanumanta lifts and carries Laxmana to Rāma, who by mere touch removes the arrow from Laxmana's body. Hanumanta carries Rāma on his shoulders to Rāvana fighting from the chariot. Shattering everything of Rāvana, bow, chariot, flag, etc, Rāma sends Rāvana home to see his kith and kin and then come to die.

Ten thousand soldiers prick Kumbhakarna, Rāvana's brother and wake him up. Fed by mountain loads of food, drink and blood Kumbhakarna comes to Rāvana. He advises Rāvana not to incur rivalry of the strong Rāma. As Rāvana insists he goes to fight, crosses the five *yojana* long Trikūta mountain like a hurdle by a single step. Monkey chiefs run away. He smashes Kumuda, Jayanta and five monkey chiefs and Nala and Nīla by his fist. Mountains get pulverized on his body. He catches the mountains and hurls them back flooring Sugrīva. He takes Sugrīva in his armpit to the city. Hanumanta assumes a form of a fly and follows him. Sugrīva escapes when Kumbhakarna is anointed. He bites Kumbhakarna's nose and ears. Kumbhakarna smashes him by the palm. Sugrīva comes out of the space between Kumbhakarna's fingers. Hanumanta catches the spear used by Kumbhakarna on Sugrīva and breaks it. Kumbhakarna beats Hanumanta on the chest. Hanumanta retaliates. Kumbhakarna falls unconscious. Hanumanta spares Kumbhakarna to be killed by Rāma as he is aware of the Lord's boon that HE will HIMSELF kill the pair of *rākshasas* who were Jaya and Vijaya in earlier birth. Kumbhakarna swallows monkeys who escape through all sort of passages in his body. Kumbhakarna eats his own men and monkeys. Rāma, using HIS extraordinarily powerful arms cuts Kumbhakarna's hands, feet and chops his head and throws the body in the ocean. The ocean rose high. Gods shower flowers on Rāma. Kumbhakarna's body occupies three lac *yojanas*.

Rāvana's son Indrajit, confident of killing a 'human' Rāma, does *agni homa* to Rudra and comes to the battlefield. He binds all monkeys and Laxmana also by Nāgāstra. Giving opportunity to serve, Rāma calls Garuda to release them although HE, Laxmana and Hanumanta are capable of doing so. Garuda comes and by the mere flap of his wings he effects their release. Rāvana and Indrajit are frightened. Indrajit does *homa* again and makes the monkey chiefs and Laxmana unconscious by *astras*. Hanumanta is not affected. Vibhīshana and Hanumanta go to Jāmbavanta and recover

him. Jāmbavanta says by Rāma's grace he is alive till the end of the *kalpa* and if Hanumanta is alive he is alive. Jāmbavanta asks Hanumanta to bring four life saving herbs from the Gandhamādana mountain. Hanumanta plucks and brings the entire mountain of hundred *yojana* expanse. By the mere smell of the herbs the monkeys and chiefs and Laxmana get up. Gods shower flowers on Hanumanta and Rāma embraces him. Hanumanta throws back the mountain to stand exactly where it stood.

The invigorated monkeys again stand to fight. Indrajit is scared. After performing *homa* he binds the monkeys by *Mohanāstra*. Laxmana is ready to use Brahmāstra but Rāma forbids. HE nullifies the *mohanāstra* by an ordinary arrow. Indrajit flees. Rāma is praised as VIBHĪSHANA by the gods. Indrajit does the fourth *homa* again in a cave. Vibhīshana warns if he completes seven rounds of the *homa* all the *rākshasas* killed will rejuvenate and become unkillable and so to kill Indrajit. But Rāma does not desire to kill one who has fled in fear. Laxmana and monkeys spoil the *homa*. Indrajit comes to fight Laxmana. In a gruelling fight Laxmana chops off Indrajit's head.

Rāvana sends an army of six thousand divisions and thirty thousand elephants, which by Brahma's boon could fight in a limited space. Sugrīva, monkey chiefs and monkeys are scared. The army runs out of fear. However Rāma kills them all in a moment. Now Rāvana comes in a carrier along with four ministers. Angada pulls down the hefty Mahodara by the hair and smashes him to death. He tears Mahāparva into two pieces by the sword. Sugrīva kills Yūpanetra and Virupanetra by hurling boulders on them. Rāvana hits Laxmana by the sakti and makes him unconscious. Hanumanta brings the medicinal herbs again. Laxmana gets up. Rāma embraces Hanumanta. Hanumanta throws the mountain back to its place to stand as it did before. Disjointed limbs get united and sticking arrows removed and healed. Monkeys come back to life. Rāma mounts the chariot sent by Indra and faces Rāvana. Countering the *astras* of Rāvana HE chops off

the ten heads of Rāvana. As Rāvana falls dead from the chariot, Brahma, Rudra and other gods come and praise Rāma and prostrate to HIM, the possessor of all inconceivable *gunas* noblest *ādipurusha*, creator of the universe, unvanquished, birthless, deathless and eternal. Rudra giver of boon to Ravana challenges Rama to fight. By Rama merely mounting an arrow Rudra totters and falls and asks Rama's pardon.

Rescuing the replica of Sīta from Lanka and accepting the original Sīta come back from Kailāsa Rāma appeases public sentiment HE calls back all monkeys killed from *yamaloka* as also the gods including his father Dasaratha, blesses and sends them back. Hanumanta stops Bharata preparing to enter Agni as Rāma has not come. Rāma and Bharata meet and embrace each other. Rāma says they deserve *mukti* but can never express gratitude to Hanumanta. Sēsha and Garuda do not possess a thousandth part of the noble qualities of Hanumanta. Rāma offers *Satyaloaka* and *sahabhoga* to Hanumanta. Rāvana is defeated and killed by Purushottama Rāma, a human *avatāra*. Brahma's boon of unkillability of Rāvana did not cover men and apes. Rāma as Krishna guards Bali's gate in *pātāla*. Vāli has conquered Rāvana earlier by Brahma's boon and Rudra by Rāma's boon. But Rāma and Vāyu have victory by their own *swarūpa* strength. Hanumanta will be the future Brahma. Hanumanta bows to Rāma and says he does not desire any *purushārtha* "No *jīva* and not even Laxmidevi can describe an infinitesimal fraction of your *gunas*. Let me have a life of devotion and *bhakti* in you increasing day by day. Let your grace on ME also increase. *Bhakti* and grace are the only *purushārthas* I seek of you", says Hanumanta. The Lord gives Hanumanta *bhakti* and HIS grace and the status of Brahma enjoying *sahabhoga* with him. Rāma embraces Hanumanta most affectionately and honours the monkeys, monkey chiefs and the subjects.

ADHYAYA NINE

(Sri Ramas story : Rama goes to HIS abode)

Declining *yuvārāja*'s place Laxmana prefers to serve the lotus feet of Rāma. Bharata becomes *yuvārāja*. In Rāma *rājya* subjects become followers of *dharma*, free from disease, with a life span of thousand years, *vaishnavite*, moneyed and wealthy. There was no widow or widower and no sorrow. The land is rich in treasures and gems. Sīta, the inseparable from Rāma is always with and worshipping HIM. *Gandharvas* sing. Rāma ruled thirteen thousand years. How blessed are the subjects to have the Lord in *mula rupa*. Twins Kusa (Indra) and Lava (Agni) are born to HIM and Sīta. Satrugna kills Lavanāsura by Rāma's arrow and annexes Mathura. Performing *yāga*, Rāma gives life to a *brahmin* killed by the penance of a *sūdra*, Jangha, an *asura* whom HE killed. Agastya gives the necklace to Rāma which Swetha had given him. Swetha did not offer *dāna* of food in *yāga*. So Swetha eats his own flesh sitting on piles of wealth in *swarga*. He gives the necklace to Agastya to offer it to Rāma.

Āsuri surānakas, in penance tell Brahma they deserve to get *mukti*. Brahma says that as long as the Lord and Laxmidevi do not separate it will go with them. *Surānakas* are born as subjects of Rāma and deterred from the virtuous path of getting *moksha* by Durgādevī. Considering Rāma as human and in delusion they abuse Rāma of accepting Sīta who is abducted by *asura* Rāvana. Rāma appears to separate from Sīta. The *asuras* go to *andham tamas*.

Returning from the forest for an *yagna* being performed by Rāma Sīta gets gobbled by mother earth to prove her chastity, but she is always with Rama. Hari makes boons even of Brahma and Rudra effective and ineffective also. Vāyu also follows Hari. But Hari's boons and words are never false. His Avataras are meant to preserve HIS boons. Sīta has no separation from Rāma. Rāma performed Aswamēdha *yāga*. In Rāma *rājya* nobody desires to go to *swarga*.

Rudra, grandson of the Lord, sent by Brahma, tells Rāma that as the purpose of HIS incarnation is over, HE can go to his abode, Vaikunta. Rāma agrees. Durvāsa comes and asks Rāma to feed him with food, created instantaneously. Rāma brings it on his hand and feeds him. Rudra as Durvāsa is satisfied. As a first step Rāma wants Laxmana to go to his *swarūpa*. HE puts him at the gate and instructs him not to allow anybody in or otherwise HE will kill him. Laxmana allows Durvāsa in to maintain Rama's etiquette. Instead of killing Laxmana Rāma asks him to revert to his *swarūpa* form, Sēsha. So Laxmana departs and joins his *swarūpa* Sēsha. Rāma invites all to join HIM in going to Vaikunta. Birds, ants and even motionless grass reeds come. *Nitya samsāris* stay back.

Rāma coronates Kusa as king and Lava as *yuvarāja*. Sugrīva comes after coronating Angada as king. Rāma embraces and gives Hanumanta a life span till the end of *kalpa* and *bhakti* of the highest order and much more than that of any other *jīva*. HIS eternal darsana and abode in his lingadeha by his sweet will. HE gives Shatrugna an arrow with which he had killed Madhu and Kaitabha. Holding the Sāngya bow and Laxmidevi as Srīvatsa on his chest, Rāma goes northward. Hanumanta holds the white umbrella, Laxmidevi the fan, Bharata the disc on the right and Satrugna the conch on the left. Brahma, Rudra and gods go ahead reciting vedas. *Gandharvas* sing and shower flowers on HIM as Garuda and Sēsha worship. Thus Rāma goes to *Parandhāma* Vaikunta. As Rāma rises the creatures also follow getting good bodies. Brahma tells Rāma he has given a better place to Dasaratha and the queens Kausalya and others including Kaikēyi are sent to Dasaratha's place. The Niruti within Kaikēyi, Manthara, and *surānakas* are sent to *andham tamas*. Brahma asks Rāma what they have to do. The Lord asks him to be the preceptor (*guru*) to all *jīvas*. Brahma gives suitable *sadgati* to those *chētana jīvas* who follow HIM. All gods go back to their *swarūpa* form. All the monkeys except Mainda and Vivida get *punya loka*. Angada and Kusa enter their *swarūpa* form. Vibhīshana becomes commander of Kubera's

army. Jāmbavanta continues to live in the next *yuga*. Rāma is in *swarūpa* form in *swarga* and in a second form in *satya loka* and in his own original SELF in Vaikunta. Hanumanta goes to Badrikāśrama hearing and preaching *sāstra* and *aparavidya*. He is in kimpurusha and in all the *vaishnavite* temples. He writes commentaries on the verses of *veda*, Rāmāyana, Bhārata and Brahma sūtras.

Āchārya Madhva says he has given decisive interpretations after referring to many *sāstras*, *pancharatragamas*, *Bharatha*, *Vedas*, *mulaRamayana* etc and clearing contradictions about the differences in person and place for the same action. For instance, *purāṇas* say Arjuna killed the Dārtharāshtras, whereas it is Bhīma in Bhārata. It is the main context but not the casual that is correct. It is purusha vyatyasa, differences in the time of occurrence are there. In some works Krishna is said to have departed before Bhīma laughed at Duryodhana's bad plight in Maya Sabha. But in Bhārata it is repeatedly said Bhīma laughed as Krishna was present. It is *kalavyatyyasa*. Knowledge of Samādhi, Darsana and Guhya language and *lakshanas*, which Āchārya Madhva possessed is necessary to interpret *purāṇas*, *vedas* and *itihāsa* like Mahābhārata. The Āchārya says he has interpreted with this knowledge and the work Mahābhārata Tātparyā Nirṇaya is fit for *tatva gnyāniś*. It is the story which releases *jīva* from the bondage of *samsāra* and gives him *mukti*.

ADHYAYA TEN

(Incarnation of Sri Vedavyasa)

Brahma along with gods goes to the milky ocean and praises the Lord, describing some facets of HIS glory. Indra places a garland offered by Durvāsa on the head of the elephant Irāvata. Irāvata put it on the ground. Durvāsa curses Indra that he and the gods lose wealth (*aiswarya*) and get defeated by the *dānavas*. The gods obtain Mandāra mountain to churn the milky ocean. The Lord lifts and puts it on the exceptionally strong shoulders of Garuda and then in the milky ocean. Vāsuki, son of Kadru and Kasyapa, serves as a rope to churn. Gods hold the tail and *dānavas* the poison emitting head. As the Mandāra starts sinking during the churning the Lord as turtle (Kūrma) bears it on his back and pervades both the mountain and the rope. As the gods and *dānavas* feel tired the Lord HIMSELF churns to get ambrosia (*amrita*).

As a consequence of the churning the first to appear is the Kali *swarūpa* deadly poison. By Hari's command Vāyu pounds a little of it on his hand and gives it to Rudra who drinks it. It makes his neck blue (*nīla*). Rudra is Nīlakanta. Rudra weeps (*rodana*) and becomes unconscious and revives by Hari's grace. Vāyu drinks the entire unpounded poison and nothing happens. The balance of the poison, not drunk by Rudra, becomes the Kali forms of poisonous creatures like snakes, scorpions, etc and *dānavas* on earth. Next to appear is liquor which the *dānavas* take. Next to come are the divine horse, Uchaisrava, which Indra takes, *apsara* girls, Pārijāta tree, Kāmadhēnu, Vijayantimāla a necklace, Irāvata an elephant, weapons and jewellery. seven elephants including Supratika which are given to the *dikpālakas* and finally Laxmidevi comes up.

The Lord follows as Dhanvantari, holding the pot of nectar in one hand and *kamandalu* in the other. The *dānavas* snatch the nectar pot. The Lord assumes the form of a beautiful damsel, Nārāyani, SHE (HE) agrees to distribute the nectar

impartially. (SHE) HE places the *dānavas* and gods in opposite rows. SHE asks the *dānavas* to close their eyes for HER to avoid shyness with their looks. Serving the gods all the nectar HE kills the *dānava* Rāhu who stealthily sits at the end of the row of gods, by HIS disc after he had gulped a drop of nectar from his hand. Nectar cannot make *dānavas* immortal. It gave immediate death to Rāhu. The Lord killed the *dānavas*. Kali can trouble *jīvas* but not the *Parasuklatraya* that is Bhārati, Laxmidevi and Vāyu. *Vedas* counter bad *āgamas* and make *pancharātrāgamas*, *brahmasūtras*, Bhārata and *purānas* meaningful and kill Kali. The Lord gives fearlessness to gods who praise HIM and incarnates on earth.

A vulture carrying Vasurāja's semen drops it in a river and it is swallowed by a fish. A male and a female child are found within the fish by Dāsarāja. Dāsarāja gives the male child to Vasurāja and keeps and brings up the female child. The Lord tells Parāsara Vasista's Grandson he will take birth in Satyavati, his wife. Accordingly HE incarnates in Satyavati as Vēdavyāsa with the marks of conch and disc on hands and soles of the feet, plaited hair, lotus eyes, broad chest and wearing *yagnyōpavīta* a sacred thread and reciting *vedas*. Vēdavyāsa tells Parāsara and Satyavati that HE will appear whenever they call HIM and goes to the Mēru mountain. HE writes *Brahmasūtras*, Bhārata, Bhāgavata and other *sāstras*, which put down Kali. Gods drink the nectar. Vēdavyāsa divides the *vēdas* for the *jīvas* to follow and study and expel Kali within them. Vēdavyāsa sees a worm on the way and tells him HE will make him a king. A *sūdra bhakta* of god in the previous birth had become a worm. HE makes the worm a king as a worm as desired by the worm. Vēdavyāsa imparts *gnyāna* to the worm king. Kings and subordinates behave and pay tax (*kappa*) to the worm king. Getting *vipratva* in the next birth he attains *mukti*. Vēdavyāsa releases many *samsāris* from the bondage.

Vēdavyāsa, by penance to Rudra, to delude others gets a boon that Rudra will be born as HIS son. Thus Suka, an *amsa*

of Rudra is born to Vēdavyāsa by Gritāchi, a parrot. Vēdavyāsa gives the entire range of knowledge (*gyāna*) of the *vēdas*, *āgamas*, *sūtras* and *purānas* to the Vāyu-inducted Rudrāmsa Suka. Sēsha as sage Paila, Garuda as Sumanta, Brahma as Vaisampāyana and Indra as Jaimini, after taking lessons from Vēdavyāsa, propagated the *vēdas* among men. Nārada did so in *swarga* and Suka on the earth to men, kings and *gandharvas*. Sage Romaharshana, born to Vēdavyāsa by HIS hair, propagates *purānas*, Bhārata and Rāmāyana. Sanatkumāra propagates *yogasāstra*. Bhrigu propagates *karmayoga* and Jaimini *mīmāmsa*. *Purānas* were got written by Paila. Vēdavyāsa composes *purānas* like the Pāsupatāgama and Brahma *purāna*. Sages and men who had lost *gyāna* by Gautama's curse got real *gyāna*. Vēdavyāsa, the apraikruta Sūrya dispels the darkness of *agyāna* in the world.

ADHYAYA ELEVEN

(Incarnation of Gods)

Vaivasvata and his descendants by his son are of the Sūrya dynasty (*vamsa*) and by his daughter Ila Chandra are of Yadu dynasty. Yadu and Puru are sons of Yayāti. Yadu's descendants including Kārtavīrya and Krishna are yādavas. Bharata and Kuru are descendants of Puru. Pratīpa's three sons are Dēvāpi, Bāhlika and Sāntanu. Bahalika is an amsa of Prahlada and Santanu of Varuna. Sōmadatta son of Bāhlika, has three sons Bhūri, the mighty Bhūrisrava and Sala, who are Rudras born as such.

Brahma curses Varuna for spurting the sea water on him to be born as Mahābhishak and later on as Sāntanu on earth. Sāntanu (Varuna) marries Ganga who sat on his father Pratīpa's right thigh a place for a daughter-in-law to sit. Ganga marries Sāntanu on a condition that he should not question her identity and what she does. Varāngi, wife of the eighth vasu, asks him to get Vasishta, a cow, Nandini. Dyū, raids Vasishta's *āśrama* along with the other vasus and binds Kāmadhenu Nandini. Brahma within Vasishta curses the vasus to take human birth and the eighth vasu to bear the combined life span and suffering of all the eight vasus, the first seven vasus to be redeemed soon after birth, and Varāngi to be born as Amba to become instrumental to the death of the eighth vasu who will suffer excruciating pain by piercing arrows. The eighth vasu is blessed with the *avēsa* and strength of Brahma. The Vasus were born to the divine Ganga to the human Santanu. Ganga kills one by one the seven sons as soon as they are born by drowning them in the Ganga river. When she is about to kill the eighth son, Sāntanu follows her and questions why she does so. Ganga vanishes with the son, her purpose having been served.

She sends the eighth son for training for Fifty years each under Brihaspati and Parasurāma in *veda vidya*, *tatva gyana*

astras and *sāstras*. She brings him back to the river bank. Sāntanu finds that the flow of the river is arrested by fleets of arrows. Ganga presents the child, Dēvavrata to Sāntanu who realises the skill of Dēvavrata in archery. Sāntanu crowns Dēvavrata as *yuvarāja*.

Sāntanu picks up two children, Kripa (Rudra) and Kripī (Tare, Brihaspatis wife) in the forest. Kripa learns *astra* and *sastra vidya* from Visvāmitra and Vēdavyāsa. Drōṇa (Rudra) with the *avesa* of Bramha is born to Bhāradvaja by Gritāchi. Drōṇa is so called because the germ of Bhāradvaja was stored in a tank. To the Pāñchāla king Prahasta Drupada is born who studies under Bhāradvaja. Drupada promises to give half the kingdom to his *guru*'s son Drōṇa.

Dēvavrata asks the boatman Dāsarāja to give the daughter of Vasurāja brought up by him in marriage to Sāntanu. Dāsarāja demands kingdom to the son born by this alliance. Dēvavrata takes a vow to remain as bachelor forever and not to claim kingship. Two famous pratigyas of Bhishma which stand out in the entire range of Puranas as exemplary of the sacrifice for the sake of the pleasure of father. He brings and marries Satyawati to father Sāntanu. Two sons Vichitravīrya and Chitrāngada are born. Chitrāngada is killed by a *gandharva* of the same name Chitrāngada.

Dēvavrata comes to be known as Bhīshma. Sāntanu gives two boons to Bhīshma, unkillability in war and death by his own sweet will (*swacchanda marana*). Sāntanu himself died by his own sweet will. Bhīshma forcibly brings three brides from a *swayamvara* to marry them to Vichitravīrya King. Whereas Ambika and Ambālika marry Vichitravīrya, Amba goes back to Sālwa, her original lover. But Sālwa rejects her. She comes to Bhīshma and offers to marry him. Bhīshma rightly declines. Amba goes to Parasurāma. Bhīshma still refuses to marry Amba. Parasurāma and Bhīshma fight and Parasurāma pretends to be defeated. To facilitate Bhishma to maintain his vow of life long celibacy, HE gives Amba a

boon to acquire masculinity and be instrumental to Bhīshma's death and to get Bhīshma after he attains his *swarūpa* form Dyū. Rudra gives her a garland to place it on a person who becomes competent to kill Bhīshma. Having failed to get one she puts the garland on the threshold of Drupada's palace and gives up her body. Drupada picks it up.

To Drupada is born a daughter with masculine features, Sikhandi. Treating her as a son Drupada marries her to Dāsarna's daughter. Drupada slights Dāsarna who questions the masculinity of Sikhandi. Sikhandi goes to forest and exchanges half of her femininity with the masculinity of the *gandharva* son of Kubera, on an understanding that they will exchange their gender quite soon. Kubera curses his *gandharva* son to retain the partial femininity till his counterpart within Sikhandi is killed in war.

The tuberculosed Vichitravīrya dies childless. Desiring an immediate heir to the throne Satyawati prays Vēdavyāsa to give progeny to his wives. Vēdavyāsa agrees but on a condition that they should stand HIS fierce looks. Ambika closes her eyes unable to stand Vēdavyāsa's dreadful figure. So a blind child, Dritharāshtra, strong and with the *avēsa* of Vāyu is born. Ambalika who is sent next is dazed at the effulgent figure of Vedavyasa and becomes pale. A yellowish white skinned Pandu with the *avesa* of PRAVAHA Vayu is born. Ambika instead of going herself again sends a sudra woman, who goes in *bkakti* to Vedavyasa. To her is born Yamadharma as Vidura, gyani and of noble morals, by a curse of sage Mandavya in his previous birth. The princess are trained by Bhishma in *astra and sastravidya*. Sanjaya, son of Gavalgana, charioteer, gives company always to blind Dritharastra. Dritharastra marries Gandhari, Gandhara Subala's daughter and sister of the nastic Sakuni. King Kuntibhoja adopts Kunti as his daughter.

Kunti serves Durvāsa capably during his stay with the king. Durvāsa gives her Manumantra by which any god could be

called and a son had by him. Kunti tests the *mantra* and invokes Sūrya. Sūrya appears and by mere touch gives her a son having an inborn coat of mail (*kavacha*) and divine ear rings, Sugrīva's *avatara* with an *avēsa* of *daitya* Sahasravarma. and Hari's *sannidhana* He is Karna. Virgin (*kānina*) Kunti, to avoid public criticism, floats the child Vasusena in a box of jewels in a river. Athirata a *sootha* and his wife Rādha catch it and bring the child up. So Karna is called Radheya.

Kunti marries Pāndu. Prahlāda's brother Sahlāda is born as Salya, a Hari *bhakta*, to Rutāyana. Mādra king Salya's sister, Mādri, is married to Pāndu. Pāndu becomes *yuvarāja* and rules the Kaurava kingdom for the blind Dritharashtra. Vēdavyāsa shifts mother Satyavati to Badrikāsrama where she attains Vaikunta. Ambālīka gets *moksha* but Ambika and Vidura's mother get *mukti*.

Pāndu is cursed by *rishi* Kindama who while in a deer form mating with his spouse is shot and killed by Pāndu that indulgence in sex will result in his death. Pāndu stays and settles in Nārāyana *āsrma* in *vānaprastha* with Kunti and Mādri.

Brahma and other gods pray to the Lord Vishnu to save them from the misdeeds of *daityas* "in the war between gods and *dānavas* gods killed only a hundredth part of the *dānava* army. Indra kills by Vajra *astra* Sambarāsura. Vāyu beats Viprachitti by his golden mace and pulverises him. The thousand headed Kālanemi is sent to *yama loka* by Hari who killed most of the *dānava* army. The surviving *asuras* are born on earth and following *dharma* and developing *bhakti* in Hari. Detract them from that path as they are destined to go to *andham tamas*. Kālanemi is born as Kamsa to Durmila by Ugrasena. Viprachitti is born as Jarāsandha. Jarāsandha marries his daughters Āsti and Prāsti to Kamsa. Madhu and Kaitabha are born as Hamsa and Dibhika. Kali is born as Duryodhana. Rāvana and Kumbhakarna are born as Sisupāla and Dantavakra. Release Jaya and Vijaya in them

by killing them. *Asura* Bali is Sālwa, having the divine carrier (*vimāna*) Saubha. Kill Him. Bānāsura, ally of Jarāsandha is now Kīchaka. You can destroy all of them". Hari takes the gods to the Mēru mountain and tells them HE will incarnate and commands them also to do so. Kasyapa, trying to steal Varuna's cow is cursed to be born as Vasudeva of a low caste. Aditi takes birth as Dēvaki and Surabhi as Rohini, both Vasudeva's wives. Vasu Drōṇa becomes Nandagopa and his wife as Yasoda. "Be born to Dēvaki and Vasudeva and go to Nanda gokula". Gods take birth on earth. Narakāsura son of Hari, steals the elephant Supratīka from Kubera. So Kubera is born as Bhagadatta, Narakāsura's son. Sātyaki is born to Sātyaka son of Yadu Sini. Kritavarma takes birth as Hridika's son with the *avēsa* of Garuda. Gods are born as cowherd boys (*gopas*) and *yadavas*.

ADHYAYA TWELVE

(Incarnation of Krishna-Birth of the Pandavas)

Dēvaki is the daughter of Dēvaka, son of Āhuka, brother of Ugrasena. Āhuka adopts Dēvaki. So Dēvaki is a cousin sister to Kamsa. She was Aditi in the previous birth. She marries Vasudeva. As Kamsa is escorting Dēvaki and Vasudeva to their new home, Vāyu's voice says Dēvaki's eighth son will kill him. As Kamsa is about to kill Dēvaki Vasudeva promises to give all the children born to her, to Kamsa. Kamsa releases her. Vasudeva marries Rohini, Bāhlika's daughter. Vēna is born as Paundraka Vāsudeva, son of Vasudeva and Kasirāja's daughter. Srigāla Vāsudeva is also a son of Vasudeva by Karavira chief's daughter. They are haters of their brother Vāsudeva (Hari). Paundraka Vāsudeva says he is himself Vishnu. Gods taking birth on earth become disciples of Vēdavyāsa. Marīchi's six sons were cursed by Dēvala to be born as sons of the *daitya* Kālanemi. They get a boon of unkillability from Brahma. Hiranyakasyapu in protest for giving a boon nullifying his boon to him, curses them to be born on earth again and be killed by their father. Durga drags the six *jīvas* and plants them in Dēvaki's womb to be killed by Kamsa as soon as they are born. Kālanemi is Kamsa. The *jīva* of the child killed by Kamsa reverts immediately to its original body. Thus the curse of both Brahma and Hiranyakasyapu are maintained.

King Pāndu has no sons. *Bhaktas* get salvation even without sons like Dharmāngada, son of Rukmāngada. Gāndhārī bears Kali and *daityas*. Pāndu asks Kunti to get a son by invoking a god superior in *gunas* to him and who is *dharmic*. Kunti pleads there is none such but Pāndu insists and Kunti calls Yamadharma and by him Yudhishtira is born. Gāndhārī forcibly aborts a fleshy foetal mass. Vēdavyāsa divides it into 100 parts and keeps them in pots of ghee. A hundred sons starting from Duryodhana (Kali) are born. Dussala, a daughter is born out of the excess of the foetal mass. Gandhari's sons Dussāsana (Indrajit), Vikarna (Atikāya) and Khara are all sinners. Dussala, wife of Jayadratha is born for

the killing of Abhimanyu. Yuyutsu (Niruta) is Dritharāshtra's son by a prostitute. Subsequently Kunti gets Bhīma by Vāyu endowed with strength and *gyāna*. Bhīma has *Vrika* (Agni) within him and so is Vrikōdara, capable of digesting huge quantities of food. Satasringa mountain broke to pieces when the child Bhima fell on it.

Sēsha enters and stays for three months in Dēvaki's womb. Then he is transferred by Durga to Rohini's womb and takes birth after seven months as Balarāma. Hari as an *avēsa* in Vasudeva enters Dēvaki and incarnates as Krishna. HE is not born by human germ and blood (*suklasonitha*). Taking birth is to entice the *agyāni asuras*. The four- handed Lord wears necklace etc and bearing a disc, conch mace and lotus. becomes a normal aprakruta child. Later Laxmidevi incarnates as Durga to Nandagopa and Yashoda at Gokula. Yashoda delivers Durga on the banks of Jamuna. Nandagopa goes to Kamsa to pay taxes. Vasudeva carries Krishna and exchanges him with Yasoda's child. Kamsa smashes this seventh child on a rock. Durga rises high above and tells Kamsa his killer is born and growing elsewhere.

Kamsa sends his men to kill all children in the state. Nandagopa offers *dāna* of gold-bedecked horny and hooved cows. Pūthana *rākshasi*, sent by Kamsa to kill Krishna, in disguise as a beautiful woman, comes to Gokula takes Krishna and breast feeds HIM. Krishna sucks the poison and life out of her and she lies dead. Her body covers the entire forest. The Ūrvasi in her goes to *swarga* and the Tātaka Pūtana to *andham tamas*. Krishna kicks the cart and kills *asura* Sakata. Yasoda administers *mantras* to ward off evil.

Asked by Pāndu, Kunti invokes Indra and gets a strong son, Arjuna, having an *amsa* of Nara and special *avēsa* of Narayana, Uddhava (Brihaspati), Chekitana (parvāha Vāyu), and Kritvarma are born. Aswathāma (Rudra) who neighs like a horse when born, is born to Drona and Kripī. Laxmana is born as Balarāma, elder than Hari to whom he was younger as Laxmana in tretāyuga. Kamsa, who had kept the other wives of Vasudeva with Vasudeva, sends them away as soon

as they become pregnant to Gokula. Krishna is born three months after Balarāma who was born to Rohini. Krishna is blamed by Yasoda of eating earthy soil. Krishna shows the entire universe in HIS mouth including *chētana* and *achētana* objects to Yasoda, to show HE is *aprākṛuta* and creates the universe from the *physical elements* (*pañchabhūtas*). Yasoda feels she could not lift the child Krishna as he is very heavy. Krishna kills *asura* Trināvarta whirling him high in the sky. Krishna steals butter and milk from the houses of the cow lasses (*gopikas*), blessing them but not those who complain to Yasoda. After Krishna is born Arjuna takes birth a month later. Kunti by the command of Pāṇdu gives the *mantra* to Mādri to use it only once. But the scheming Mādri, desiring to have two sons, invokes the twin Aswini gods and gets two sons, Nakula and Sahadeva. Mukhyaprāṇa within Nakula has beauty and moral strength in Sahadeva, strength and *gyāna* in Bhīma and *avēsa* within Arjuna. Dharmarāja, Bhīma, Arjuna, Nakula and Sahadeva are the first five pāṇdavas and the sixth Purvendra Vishnu HIMSELF.

ADHYAYA THIRTEEN

(The killing of Kamsa)

Gargāchārya does sacred sacrament (*kshatriya jātasamskāra*) to Krishna and Balarāma. Krishna sanctifies Nandagokula by HIS movements. He eats earthy soil and denying it, opens HIS mouth to show Yasoda the entire universe including her in it. Krishna plays childish tricks and pranks breaking curd pots. HE adopts the way of life of the caste he is born, now as *golla* and whatever form he incarnates like the fish (*Matsya*), turtle (*Kūrma*), horse (*Haya*) or half lion and half man (*Narasimha*). Yasoda runs after Krishna with a stick but is unable to get him. But Krishna yields and gets caught by her. The rope by which she tries to bind Krishna falls short by two finger width. Only *gyāna* and *bhakti* can bind HIM. HE uproots two tall trees, accursed *gandharvas* Nala and Kūbara. The *dānavas* Dhuni and Chāmu in the trees are killed and the *gandharvas* emancipated. Desiring the cow boys to follow HIM to Vrindāvana, Krishna creates packs of wolves out of fear of which they shift to Vrindāvana. Krishna kills Vatsa, a *rākshasa* in disguise as a calf and Bakāsura in disguise as a crane. Krishna goes to the banks of Yamuna with the cow boys. HE jumps from the Kadamba tree in to the river, whose waters are rendered poisonous by the serpent Kāliya, who had taken shelter there to escape Garuda killing him. The waters rise high. Kāliya and his snake retinue bite Krishna and bind HIM by their tails. Krishna trounces Kāliya and dances on its hood. Kāliya vomits blood. His nāga wives bow to Krishna and praise HIM. Krishna releases Kāliya from the Yamuna and the threat of Garuda and the river from the poison. Brahma and other gods praise Krishna. Ugra, a *daitya* as a tree emits poisonous odour and kills cow boys and cows. Krishna kills him. Krishna kills the seven *daitya* bulls and marries Nīlādevi, HIS first queen (*Mahishi*). Gopikas get Krishna's union even before HIS *upanayana*. Dhēnuka, a *daitya* as an ass, destroys tala trees and prevents the cow boys from eating the fruits. Balarāma kills

him. Balarāma kills *daitya* Pralamba, who carries him on his back in a game, with the Sukla kesa avesha of Krishna.

Krishna creates hunger in the cow boys and sends them to beg food of *brahmins* performing a *satra yāga*. The *brahmins* drive them away. He sends them again but to the women folk. The women carry all food preparations to Krishna, showing greater *bhakti* to HIM than men and that food has to be offered to the Lord first before consuming it.

Krishna asks the cow boys to offer pooja to the Govardhana hill instead of Indra as *dharma*. Indra feeling insulted and treating Krishna as human pours torrential rain to destroy Gokula. Krishna lifts Govardhana on his little finger. The cow boys and cows take shelter under it. Indra in remorse comes and worships Govinda Krishna and Balarāma. The cow boys realise Krishna is Nārāyana and worship HIM and Balarāma. Krishna marries the *gopikas* who performed Kātyāyana *vrata*. Ten lac children born to them constitute the *yadava* army, who fought on Duryodhana's side in the Kurukshetra war. The *gopikas* are attracted by Krishna's flute. Krishna has no touch of sin. Krishna kills *daitya* Shankachūda abducting *gopikas*. HE kills the bull like Arishtāsura and the horse like Kēsi and Vyoma who entices the cow boys and cows and drives them into a cave.

Advised by Nārada Kamsa sends Akrūra of noble *karma* to bring Krishna to Mathura for a Dhanur *yāga*. Akrūra goes to Vrindāvana and rolls in the dust and footprints of Krishna. Krishna and Balarāma go with Akrūra in his chariot to Mathura. On the way Akrūra bathes and gives oblation of water (*arghya*) in Yamuna river. Akrūra sees in the *arghya* water in his palm Krishna lying on Sēsha. He looks at his chariot and sees the same Krishna and realises HIS omnipresence.

Reaching Mathura Krishna kills the washerman of Kamsa and wears the royal robes meant for Kamsa. Krishna takes the garland from Sudhāma HIS parshada in previous birth and gets his nail cut by a barber (*nāpitha*) and gives them *mukti*.

Accepting sandal paste he sets right the hunched back of Trivakra who was Pingala in the previous *janma*. HE then breaks Rudra's bow kept in the armoury and kills Kamsa's army with the broken bow. Rama broke Siva's bow and now Krishnadoes it creating a loud explosion as if *braṃhanda* exploded. Kamsa, bewildered, rolls down the throne. Krishna stays and eats at the Nandagopas. HE encounters the mighty elephant Kuvalayapīda and plucks its tusks and kills the *māhut* and the elephant. HE wrestles with the mighty Chānūra. Balarāma fights Mushta. Krishna pulverises Chānūra and Balarāma Mushtika. From the chariot sent by Devendra, HE destroys twenty divisions of Kamsa's army. HE lifts Kamsa by the hair. Kamsa charges on Krishna with a sword. Krishna puts him down and kicks and kills him. Kamsa looks like Hiranyakasyapu in Narasimha's hands. Krishna pulls Kālanemi in Kamsa's body and sends Kamsa to *andham thamas*. Brahma and gods praise Krishna. One with *bhakti* in Hari to HIS *gunas* will get *mukti*.

ADHYAYA FOURTEEN

(Uddhava goes to Nandagokula)

Krishna releases Dēvaki and Vasudeva from prison and coronates Ugrasena to the throne. Nandagopa departs to Vrindāvana. Hari accepts *brahminism* and takes discipleship under Sāndipa for the study of *vedas* and *sāstras*, at Avanti, to set an example to gods about the essentiality of studies under a *guru* as *dharma*. Krishna brings Sāndipa's dead son from *yamaloka* and restores him to Sāndipa as *guru dakshina*. HE goes to Mathura along with Balarāma. HIS stay makes Vrindāvana and Mathura *swarga* and wealthy and subjects also affluent.

Āsthi and Prāsthi, daughters of Jarāsandha inform Jarāsandha about their husband Kamsa's death by Krishna. Nārada tells Jarāsandha that Dwāraka is hundred *yojanas*, one *yojana* short of the actual distance from Mathura. Jarāsandha in anger throws his mace at Dwāraka to kill Krishna. It falls on Jara *rākshasi* who had joined the two halves of Jarāsandha's body as a child, when it was thrown away. The mace kills her.

Jarāsandha marches with the army on Mathura. He ridicules Krishna by sending a message he would not have married his daughters to Kamsa had he known a mighty Krishna is born and he would, although weak, make Krishna extinct and go to forest. Krishna jokingly acquiesced it as true. Getting divine weapons the disc, mace, chariot and charioteer Dārūka HE along with Balarama and Satyaki and Pradyumna marches on Jarāsandha keeping Ugrasena the weak and old Bhoja king ahead. Jarāsandha's pride is hurt by this. A battle ensues in which fleets of arrows are showered by either side. Hamsa, Dhibika, Narakāsura and Bhagadatta, unable to bear the arrows of the Sāngya fled. The chariots of Chēdi, Paundraka and the Mādra king are smashed. Jarāsandha's pride is hurt. Krishna does not kill Jarāsandha and reserves killing him to Bhīma to accomplish and get glory. Jarāsandha and Balarāma engage in a fierce fight. Balarāma catches

Jarāsandha hit by his musala. Pradyumna son of Krishna makes Ekalavya weaponless. But Krishna releases him to retreat. Krishna comes to Mathura after the victory.

King Pāṇdu goes on a romantic stroll in the forest with Mādri. Kunti is unaware of it. Indulging in sex with Mādri Pāṇdu dies. It is Indra's curse on Pāṇdu to die in a sexual act. He had disturbed Indra's privacy with Sachi. For a small sin Pāṇdu had to pay a great price and die. Sages decide that Mādri should commit *sahagamana* i. e. get burnt on the funeral pyre of the husband. Kunti also is prepared to do so but is forbidden. It is appropriate that Mādri committed *sahagamana* as she is guilty of the sin of misusing the *mantra* and calling the twin gods, the Aswinis who were not superior to Pāṇdu and getting two sons instead of one. Both Pāṇdu and Mādri go to *swarga*. Kunti takes her sons to Hastināvati. Dritharāshtra and Bhīshma keep mum. Duryodhana and others question the legitimacy of the pāṇdavas birth, that if not by Pāṇdu but others they are illegitimate and so have no right to the kingdom. Vāyu's voice proclaims they are divine sons of Pāṇdu and to accept them. Vēdavyāsa appears and accepts the pāṇdavas upon which Dritharāshtra and Bhīshma recognise them. The kaurava and pāṇdava princes play together. Bhīma excels all in strength and does unusual feats.

The kaurava princes become jealous of him and try to kill him. They administer poisoned food. Although informed by Yuyutsu Bhīma eats and digests it by the grace of Hari. They tie the sleeping Bhīma with ropes and throw him in the Ganges. Bhīma comes up. Poisonous and deadly serpents of the Takshaka clan are thrown on his body. Whereas Prahlāda called Hari when in distress, Bhīma never did so even in great danger. Since Krishna is Bhīmas refuge, the kaurava princes join Jarāsandha in his attacks on Dwāraka. Krishna defeats Jarāsandha eighteen times. Bhīma goes on a tour of conquest (*digvijaya*), conquers Dantavakra, Sisupāla, Paundraka, Rugmī, Sālwa, Salya and Dibhika. All feel happy when Bhīma returns victorious. Krishna sends Akrūra to

Hastināvatī on a mission of peace. Akrūra finding the kauravas inimical to the pāṇḍavas, advises Dritharāshtra to be fair and impartial to both his sons and pāṇḍavas. Otherwise he will incur the displeasure of Krishna and go to hell. Finding Dritharāshtra unrelenting and putting the blame on his sons, Akrūra says Dritharāshtra has no sons at all and returns to Dwāraka. Bhīma takes training in mace under Balarāma in presence of Krishna, as he may have to give blows during the training. Krishna sends Uddhava to Gokula to console the *gopas* and *gopikas* on their separation from HIM. The Gopigitha is poignant and touching. HE says HE is omnipresent. By the touch of Krishna's feet a python devouring Nandagopa assumes its *swarūpa* form of *gandharva* Vidyādhara, cursed by sage Āṅgīrasa. Vidyādhara tells Nandagopa Krishna is supreme and that Vāmana also had told him Krishna is *ādipurusha*. Krishna has shown Vaikunta to the gollas.

ADHYAYA FIFTEEN

(The Astra training of the princes)

Krishna sends Visoka, HIS son by Sairandrike (Pingala), with Arjuna and Sahadeva to Hastināvati, as charioteer to Bhīma. Bhīma gives lessons in *paratatva* to Arjuna and others, which he himself had learnt from Vēdavyāsa. In mock fights Bhīma defeats Balarāma by *swarūpa* strength and *gnyāna*. Vēdavyāsa teaches *paratatva* to Dharmaraja..

Aswathāma drinks water mixed with flour given as milk by mother and goes to play with the princes who drank pure milk daily. Tasting pure milk Aswathāma scolds his mother for giving him such false milk. Drōṇa goes to Parasurāma to beg a cow of HIM. Parasurāma decides to make Drōṇa a tool for the extermination of *daityas* and also gods born to assist HIM in that act. HE asks Drōṇa to choose either HIMSELF or weapons or *sāstra*. Drōṇa prefers *sāstra* of *paratatva*.

After learning for twelve years Drōṇa comes to Drupada and remembering the promise made earlier by him asks Drupada for half his Kingdom. Drupada disowns his friendship with Drōṇa and turns him away saying that the poor cannot be friend of the wealthy. So Drōṇa comes to Hastināvati and impressing the princes by salvaging a ball and a ring fallen in a well by a *mantra*-invigorated and plaited reed. He becomes their tutor by Bhīshma's command and gets an opportunity for revenge on Drupada. Bhīma puts forward Arjuna to take an oath to fulfil Drōṇa's desire and become the best archer as he himself does not desire to receive benefaction from anybody other than Hari. Drōṇa's disciple princes excelled Bharata and Māndhātā in archery and other skills.

Karna, refused decipledom by Drōṇa goes to Parasurāma and telling HIM he is a *brahmin*, takes training under HIM in divine *astras* for four years. The Lord knows he is a *sūdra*. Yet to make him trustworthy of Duryodhana, HE gives him divine *astras*, chariot and bow. However HE deprives Karna of their utility. HE pretends to sleep on Karna's thigh. Hethi, a *rākshasa* in worm form burrows Karna's thigh. Karna bears

the pain and does not wake up *guru* Parasurāma, lest HIS sleep is disturbed. As the blood touches Parasurāma's head HE wakes up and questions Karna if he is really a *brahmin* and why he cheated HIM. Karna confesses he is not a *brahmin* but since Parasurāma has accepted him as a disciple he becomes one of the Bhrigu clan. Parasurāma curses Karna that he will lose memory of the *mantras* of the *astras* during fight and be defeated if he goes to fight by contest (*spardha*).

Drōṇa does not accept Ēkalavya as a disciple, he being a *nishāda* of a low caste. But Ēkalavya practises archery keeping an idol of Drōṇa as *guru*. The pāṇdavas and Drōṇa march in the forest with a barking dog ahead of them. As Ēkalavya's concentration is disturbed he binds the mouth of the dog by an arrow without hurting it and dripping its blood. It is Ēkalavya's skill in *sabdhavedhi* i. e. hitting a target without seeing it but by the sound coming from the target. The pāṇdavas are stupefied at this. They all come to Ēkalavya. Arjuna asks Drōṇa how, when he has promised to make him the best archer, he has permitted Ēkalavya to learn such a great art in archery. Drōṇa asks Ēkalavya to give him his right thumb as *guru dakshina*. Ēkalavya gives him. He loses the dexterity in archery. Ēkalavya goes to Raivata mountain with the divine *astras* taught by Drōṇa.

ADHYAYA SIXTEEN**(The killing of srigala vasudeva)**

Jarāsandha invades Dwāraka. Krishna leaves Dwāraka along with Balarāma strategically. Told by Parasurāma, HIS own self, HE goes to Gomānta mountain, where *mukta jīvas* had assembled. Krishna pretends to be asleep and so too the gods. Bali, an *asura* steals Krishna's crown and runs away to patala. Garuda, goes to *pātāla* and conquering Bali, brings the diadem back and places it on Krishna's head. He goes to the milky ocean where he finds the crown on the head of Vishnu sleeping on Ādisēsha is similar to that on Krishna's head. Divine weapons come to Hari and Balarama at Gomānta. Vārūni, Balarāma's wife comes there. Balarāma sports with her. Jarāsandha attacks Gomānta and sets fire to it allround. Krishna and Balarāma trample and push Gomānta down by eleven *yojanas*. The water overflowing from below extinguishes the fire. Bhūrisrava, Virāta, Drupada, Bāhlika, Salya, Bhagadatta, Dantavakra, Sisupāla, Rugmi and Sālwa having Saubha *vimāna*, out of fear of Jarasandha fight on his side. Krishna destroys Jarāsandha's army and captures Rugmi but does not kill him as he is the brother of Rukmini, who had prayed Krishna to spare him. Balarāma, in *sukla avēsa*, captures Jarāsandha and is about to kill him. Vāyu's voice stops him asking him not to kill Jarāsandha as someone stronger than him will kill him. Trounced badly, Jarāsandha retreats along with survivors to his city. Krishna defeats Jarāsandha again and again and leaves with Balarāma and Damagosha, a *gandharva* earlier to Karavīrapura (Kolhapur). There Krishna's brother, Srigāla Vāsudeva, wages a war on Krishna. Krishna splits his body by the disc and goes to Dwāraka with Balarāma.

ADHYAYA SEVENTEEN

(The killing of Hamsa and Dibhaka)

Jarāsandha hears about the proposed *swayamvara* of Rukmini. Rugmi, brother of Rukmini, opposes the alliance of Rukmini with Krishna. Bhīshmaka proclaims the *swayamvara* of Rukmini. Jarāsandha comes to the *swayamvara* with the kings, Sālwa, Paundra and Chēdi. Krishna comes on Garuda to Kundinipura. By the mere flapping of Garuda's wings many kings fall down. Jarāsandha and the other kings deliberate. Jarāsandha himself says Krishna is Vishnu mighty, invincible and he could not conquer HIM and he was about to be killed by Balarāma when Vāyu's voice stopped Balarāma. The Jaya in Sisupāla says Krishna is the supreme Lord and that HIS vision sometimes creates *bhakti* in him. It is good to go under HIS protection as otherwise no good will happen to them and to give up hatred to HIM. Sālwa although agreeing says Krishna is an *yadava* born to kill them and so to oppose HIM firmly, that Rudra is their lord and Jarāsandha is their *guru*. Sisupāla and others agree. But all agree that Krishna, the most beautiful and strong will definitely get Rukmini. They decide to put Krishna to shame in the *sabha* by not offering HIM a seat and first *pooja*. Krishna will go back and they can then conduct the *swayamvara*. Bhīshmaka's men inform Krishna.

Bhīshmaka offers Krishna a pedestalled seat and *pooja*. Dēvendra's messenger warns Jarāsandha and the kings that if they do not anoint (*abhisheka*) Krishna, he will throw the vajra weapon on them. Afraid of Indra's strength and Krishna's protection to him, subordinate kings anoint Krishna. Jarasandha stays back. Indra sends the throne and Krishna occupies it. Brahma and gods praise Krishna.

Krishna warns Bhīshmaka that if he does not marry Rukmini to HIM, he (Bhīshmaka) will go to *andham tamas* and so not to hold the *swayamvara*. Krishna gives celestial sight to Bhīshmaka and shows him his cosmic form in which the entire universe including the most beautiful women including

Rukmini are inherent. Whereas Varuna and Janaka had *gyāna* that Krishna is the Lord supreme and Laxmidevi and Jānaki, who are the two *rūpas* of one *swarūpa*, are to marry Nārāyana only, Bhīshmaka had no such *gnyāna*. Bhīshmaka prostrated and agreed. Krishna goes to Mathura.

Jarāsandha and the kings deliberate again. The plan of insulting Krishna by not offering HIM a seat was futile. Rugmi and Jarasandha want to marry Rukmini to Sisupāla. Gargāchārya was called impotent by the *yadava* Sala in the presence of Krishna. Krishna will be no more by Gargāchārya's curse that his son will make the land without Krishna. Gargāchārya by a boon of Rudra gets a son Kala through an *apsara* of *āsuri* nature. He offers his son to *yavana* mlēcha king who had sought a son from him. Yavana coronates Kāla and he becomes known as Kālayavana. The kings persuade Jarāsandha to call Kālayavana to exterminate Krishna. Jarāsandha as the *guru* of kings feels it below his dignity to seek the help of a subordinate king. Sālwa tells Jarāsandha Kālayavana is only a tool in his hands like an axe in the hands of a wood cutter. Sālwa goes to Kālayavana who is biding time to kill Krishna. Kālayavana obeying Jarāsandha's orders marches with an army of three crore warriors on Mathura. The shit and urine of the horses pollute parts of the river Sakruth. The polluted parts of the river are made rocky by Vāyu. Krishna saves the *yadavas* by creating a city Dwaraka under the sea built by Visvakarma. The saltish sea water turns sweet like nectar. Vāyu brings a *sabha* from Dēvendra. Gods gives special things. Krishna brings all the *yadavas* to live in Dwāraka under water.

Krishna goes to fight Kālayavana bare handed and weaponless. Krishna sends a pot keeping a black (*Krishna*) serpent in it to Kālayavana to show that a mighty Krishna alone can kill hordes of the army. Kālayavana puts an army of ants in that pot killing the black serpent and sends it to Krishna indicating his army can kill HIM. Krishna says to wait and see what is true by what HE does. Gargāchārya's curse and Rudra's boon that Gargāchārya's son will kill Krishna are

maintained. Krishna destroys the army and pulls Kālayavana down unconscious. Krishna runs away from the battle field and regaining consciousness Kālayavana follows HIM. In the battle Krishna does not kill Kālayavana to make HIS boon to Muchukunda true. Muchukunda had fought on the side of gods in battle with the *dānavas*. Krishna had given a boon as prayed by Muchukunda of deep slumber and instantaneous death of the person who disturbs it. Where as Kumbhakarna's deep slumber was an *asad upasana*. Muchukunda's is *sadupasana*. Strange as it may seem the boon proves beneficial now. Krishna enters the cave where Muchukunda is sleeping at its mouth. Kālayavana, unaware, kicks Muchukunda. Muchukunda opens his eyes and Kālayavana is reduced to ashes. Muchukunda does penance and gets *mukti* by the grace of the Lord.

After defeating Jarāsandha and the kings by hand only Krishna leaves for Dwāraka. They go to Kundinipura to celebrate Sisupāla's marriage with Rukmini. Rukmini sends a *Brahmin (Vadiraja)* with a message to Krishna to rescue her from the clutches of Sisupāla. Krishna, Balarāma and the yadava army come to Kundinipura. Krishna puts Rukmini in his chariot and speeds away even as the kings made weaponless by HIM are watching. The *sukla avēsa* Balarāma defeats Jarāsandha and goes to Dwāraka. Sātyaki fights Sisupāla and defeats him. The *yadavas* beat Sisupāla's army. Rugmi, brother of Rukmini along with Ēkalavya comes on Krishna. Unable to stand Krishna's arrows Ēkalavya flees. Krishna makes Rugmi weaponless and chariotless but does not kill him in due deference to Rukmini's wish not to kill him. HE makes Rugmi five tufted and releases him. Krishna defeats Sālwa and goes to Dwāraka with Rukmini.

Meanwhile Balarāma marries Rēvati whose *swarūpa* is Vāruni, wife of Balarāma in previous birth. Kakudmi, Rēvati's father had gone to Brahma and asked him who was Rēvati's husband in previous birth. He hears the divine music which put him to sleep over *yugas*. He woke up after 24 *mahayugas*. Brahma tells him Rēvati's past husband is Balarāma. Kakudmi marries Rēvati to Balarāma. Rēvati is

much taller than Balarāma, she being of Kritayuga and Balarāma of Dwāpara, two *yugas* later. So Balarāma hooks her by the plough and makes her shorter than him. Two sons Satha and Ulmuka are born to them. Krishna marries Rukmini. Gods from all over, sages, kings and pāṇdavas come. To Krishna and Rukmini is born Pradyumna, the *amsa* of the third *rūpa* of Hari. Hearing Nārada that his killer is born, Sambarāsura steals the child Pradyumna and throws him in the sea. A fish swallows the child. A fisherman catches and gives the fish to Sambarāsura. Sambarāsura takes the child out and gives it to Rathi. Rathi was the wife of Manmatha, Pradyumna's earlier *rūpa*, who was reduced to ashes by Rudra. Brahma curses Rathi to be with Sambarāsura in an *āsuri* form, for disbelieving the five husbanded nature of Draupadi. Rathi feeds the child. It becomes a full fledged youth in only four months. Rathi and Manmatha are reunited as Rathi and Pradyumna. Rathi teaches Pradyumna the art of illusion (*māya*). Pradyumna fights Sambarāsura and kills him in an illusory war. By the same art he goes to Dwāraka with Rathi. Narada has to tell Sarvagnas Krishna and Rukmani that Pradyumna is their son! That Lord in Suryanarayana had gifted him.

Satrājitha does not give the gem Samantaka to Krishna. His brother Prasena goes to forest wearing the gem. He is killed by a lion. Satrājitha accuses Krishna as a thief who has stolen the Samantaka. Krishna goes to the forest with the *yadavas* tracing Prasena. Following the foot prints of the bear which had killed the lion, Krishna and the *yadavas* reach a cave. Krishna alone enters the cave and fights Jāmbavanta there. He fights lightly because HE knows he is HIS *bhakta*. Krishna shows his original *swarūpa*. Jāmbavanta, weakened by the fisty fight with Krishna, meditates on his Lord Rāma and sees Rāma in Krishna. Jāmbavanta prostrates and asks Krishna's pardon. Jāmbavanta gives the Samantaka and daughter Rohini to Krishna. She is Jāmbavati. Krishna gives the Samantaka to Satrājitha in presense of *yadavas* as if to prove his innocence!. Satrājitha repents and offers his daughter, Satyabhama a *rūpa* of Laxmidevi to Krishna.

Krishna sends word through Sātyaki to Hamsa and Dibhika that HE will give them weapons as Taxes and calling them to a war at Pushkara. Hamsa and Dibhika ransack the *āsrma* of Dūrvāsa and deprive him and his disciples of all essential sartorial and other equipments including loin cloth (*kaupina*). Krishna gives them the equipment and restores their *sanyāsatva*. Hamsa and Dibhika come to Pushkara with ten divisions of army. *Asura* Vichakra with six and *rākshasa* Hidamba with one division fight for Hamsa and Dibhika. The devils of Rudra are also there to fight for them. In the war Krishna beheads Vichakra and dispatches the devils of Rudra to Kailāsa. Balarāma conquers Hidamba's army and throws Hidamba who was devouring the *yādava* warriors and chariots away a great distance from Pushkara. Hidamba does not come back. Gada, son of Vasudeva drives away Brahmadatta and army. Balarāma destroys Dibhika's army. The sword fight between Dibhika and Sātyaki is balanced and abandoned. Sātyaki chops off the head of Brahmadatta. The desire of Amba, whose love to Salwa had jilted is fulfilled. Krishna destroys Hamsa's army and is about to shoot *vaishnavāstra* on him. Hamsa runs and falls in the Yamuna where he is devoured by a serpent and undergoes the pangs of *andham tamas* till he dies. Dibhika falls in the Yamuna and searching and not finding Hamsa bites and splits his tongue and goes to *andham tamas*. Brahma, Rudra and gods praise Krishna and Balarāma who go to Dwāraka.

ADHYAYA EIGHTEEN

(Bhīma Arjuna : Victorious conquest)

Bhīma's *bhāgavata dharmas* are highlighted, his not desiring fruit of action, not praying to the *abhimāni* gods of *astras*, using *astras* only when Krishna commanded, not using arrows in war against those not having them, not retreating from battle field out of fear, not doing rituals to non-*vaishnavites* and haters of Vishnu, vowing to cut the tongues of those abusing Hari in his presence, not parting knowledge or *gyāna* in exchange for food and not begging and demanding it. Draupadi followed the *dharmas* of Bhīma. Bhīma does not oppose Krishna by body, speech or mind. He obeys HIM implicitly. The *parasukla traya*, the three Vāyu, Saraswati and Laxmidevi, are true followers of *bhāgavatha dharma*. The rest Balarāma, Pradyumna, Uddhava, Sālwa, Sātyaki, Aniruddha and the other four pāṇdavas, Vidura, Drōṇa, Aswathāma, Karna, Devaki and Vasudeva have either despised HIM or considered HIM as human and not supreme out of temporary *agyāna*, which they warded off later on.

The princes display their prowess in arms in the arena in the presence of *gurus* Drōṇa, Bhīshma, Kripa, princesses and queens. Arjuna excels Aswathāma. Karna's display excels even that of Arjuna. Kunti is puffed up and restrains herself from recognising him as her son. Bhīma restrains Arjuna from engaging in a duel with Karna, a non-*kshatriya* and offers Karna a whip. Duryodhana enhances Karna's status by coronating him to the kingdom of Anga. Karna bows to *soota* Athiratha, as he enters the arena. Bhīma and Duryodhana prepare for a fight with maces. Drōṇa prevents and saves the catastrophe resulting out of the fight. Gods and *asuras* watching from the sky take sides of Bhīma and Duryodhana respectively.

Drōṇa asks the princes to capture and bring Drupada alive as *guru dakshina*. Duryodhana, Karna and other kaurava chieftains rush very close to Pāṇchāla and get beaten not

only by Drupada's army but even women folk. Drupada by a boon is unconquerable over a distance around his palace. The kauravas seek pāṇḍava's help. Bhīma and Arjuna enter Pāṇchāla beyond the protected limit and fight. Arjuna implores Bhīma not to mercilessly kill Drupada's men. Drupada is captured alive and brought by Arjuna to Drōṇa. Drupada honours Drōṇa as his friend and offers half the kingdom to Drōṇa, as he had promised earlier. Drupada in revenge does *homa* to get a son who can kill Drōṇa. Such a one, Drushtadyumna, comes out of the *agni kund* wearing trinkets and wielding a sword. Bhārati followed him as Draupadi, *vedābhimāni*. She has the *amsa* of Uma, Sachi, Syāmala and Usha who take refuge in her to get over Brahma's curse on them earlier. Bhārati takes birth as Viprakanya, Nalanandini and Indrasena shielding the accursed goddesses. Hari grants boon to Viprakanya that she will have union with her husband only. Rudra grants a similar boon to others. One body with five souls and five husbands by Rudra's boon which applied to all of them. Dēvendra questions and curses Rudra to be born on earth. For revoking his curse Brahma curses him to be born as a human being as Aswathāma. Aswathāma does not get Uma till Uma leaves Bhārati's body and goes to Kailāsa. Indrasena is born as Draupadi with one body and five souls, to each one of whom is a husband, the five pāṇḍavas with the *avēsa* of the husbands of the accursed goddesses Sachi (Indra), Syāmala (Dharmarāja), Uma (Rudra), Usha (Aswini gods) and overall Bhārati (Vāyu). Bhīma is Bhārati's lord and the others have his *avēsa*. When the goddess within Draupadi conjoins her husband the other goddesses are asleep and dormant. It is only Bhīma and Draupadi for all practical purposes. Thus the *pancha patitva*, five-husbandedness of Draupadi is explained in a masterly manner. Drōṇa gives *astras* acquired by him from Parasurāma to Drushtadyumna, although knowing he is his killer. Kritavarma, a cousin of the pāṇḍavas comes on their side. Dritharāshtra coronates Dharmarāja as heir apparent to the throne. Pāṇḍavas collect taxes from kings.

ADHYAYA NINETEEN**(Pāndavas get the kingdom)**

An *asura*, born as *brahmin*, Kanki, disciple of Sukrāchārya and *guru* to *asuras*, becomes *guru* to the Dritharāshtras and Sakuni. He imparts the most immoral and *adhārmic* lessons to them. Dritharāshtra is not aware of it. Unable to bear the prosperous pāndavas Duryodhana and Sakuni tell Dritharāshtra that Duryodhana deserves kingship now given to the illegitimate pāndavas, whom they have to serve as slaves forever affecting the fame of Dritharāshtra. Rather Duryodhana wishes to die. Although Dritharāshtra reprimands and advises them not to incur the wrath of the righteous pāndavas, Duryodhana says all including Aswathāma, Drōna, Kripa, Bhīshma and Karna are under his control. The army is brought over by gifts. He has *mantras* to kill Bhīma. Due to Vidura subjects hate them. The pāndavas must be sent out of the capital to the distant Vāranāvati where a festival of a vaishnava temple is held, which they like much. Dritharāshtra yields to his son's proposal. Obeying Dritharāshtra's command the pāndavas go to Vāranāvati with Kunti in spite of Bhīma's protest to stay and fight like *kshatriyas* and not beg. Bhīma maintains the *bhāgavatha dharma* by this and also obedience to elder brother Dharmarāja.

Vidura advises the pāndavas in a concealed language to be awake cautious and aware of poison and fire, pointing to the events to come. Duryodhana makes a highly inflammable lac house for the pāndavas and deposes Purōchana to seek their shelter and kill them. Dharmarāja and Bhīma suspect foul play. Vidura gets a tunnel dug connecting the lac house to the banks of the Ganges and informs the pāndavas. Purōchana's sister who has a boon of Rudra that she and her sons become Aditi and gods if they don't die together, comes to the lac house. Bhīma tastes and digests the poisoned food offered by her. He carries mother Kunti and brothers on his head and shoulders and makes exit by the tunnel after setting fire to the lac house. Purōchana, his sister and her

sons perish in the fire. The pāṇdavas cross the river. Bhīma carries them to a forest. Seeing the corpses in the lac house and mistaking them for pāṇdavas, the dārtharāstras are overjoyed and pretend sorrow. Bhishma and Dritharashtra are aggrieved. Vidura knowing the truth also pretends sorrow. Rituals are offered to the "departed" pāṇdavas.

Sent by brother Hidamba, *rākshasa*, Hidambi goes to bring the pāṇdavas. Hidambi previously an *apsara* cursed by Sachi, having *avēsa* and boon of Bhārati, courts Bhīma to marry her and redeem her of the curse. Bhīma declines as elder brother is yet to marry. Hidamba comes to kill Bhīma and Hidambi. Bhīma draws him for a fight to a distance so as not to disturb the sleep of mother and brothers. Bhīma kills Hidamba in a fierce fight. Hidambi prays Kunti and Yudhishtira but Bhīma does not yield to marry her. Hidambi remembers Vēdavyāsa who appears and advises Bhīma to accept Hidambi and send her away when a son is born. Bhīma obeys to marry the *rākshasi* Hidambi. Lotus eyed kamalapalikes Hidambi carries Bhīma on her shoulders and they go for a honeymoon in the Nandana *vana*. Nirūti with the *avēsa* of Rudra is born as Ghatōdgaja with a pot-like head and upturned hair. Bhīma sends her and Ghatōdgaja to *swarga* asking Ghatōdgaja to come whenever remembered, as commanded by Vēdavyāsa.

Vēdavyāsa brings the pāṇdavas to Ēkachakra and puts them in a *brahmin*'s house. Bhīma demands alms by carrying a big pot and shouting but not by begging. Dharmarāja, out of fear of their true selves disclosed, stops him from begging alms. Bhīma hears the *brahmin*'s wife weeping and sends Kunti to them. Kunti overhears the conversation between the members of the *brahmin* family. The *brahmin*, his wife, son and daughter are each volunteering to go to Bakāsura *daitya* as food, it being the *brahmin*'s turn that day. Bakāsura is Rāvana's mothers brother, who out of fear of Rāma's arrows, is lurking at Ēkachakra and after Rāma going to Parandhāma demanding a human being and a cartload of rice everyday from the people of Ēkachakra. Kunti tells the *brahmin*

without disclosing her identity that son Bhīma is strong enough to kill Bakāsura. And she will send him to Bakāsura in the *brahmin's* place. It is *dharma*. Kunti pacifies Dharmarāja who is afraid of losing Bhīma that Bhīma is Vāyu himself and nobody can kill him. Bhīma goes with a cartload of food to where Bakāsura is and starts eating the delicious food. The angry Bakāsura comes pouncing on Bhīma with a big tree on hand. Bhīma, placing his foot on his back and holding one leg in hand, tears Bakāsura into two pieces. Bhīma does *āchamana* i. e. uttering the 24 names of the Lord after drinking a little water thrice off the palm of the hand and offers the food to the Lord Narasimha. He puts Bakāsura's body at the gate. The people of Ēkachakra feel happy.

Vēdavyāsa asks the pāṇdavas to go to Draupadis *swayamvara* which Drupada is holding to attract Arjuna. Krishna goes to Hastināvati and pretends sorrow at the "death" of the pāṇdavas in the lac house and then goes to Dwāraka. Kritavarma tells brother Satadhanva to kill Satrājitha and bring the gem Samantaka. Satadhanva kills Satrājitha. Satyabhāma, Satrajitha's daughter comes to Krishna. Krishna and Balarāma go to Pāṇchāla for the *swayamvara*. The pāṇdavas with Bhīma in rear and Arjuna leading and holding torches come on the banks of the Ganges at midnight. Chitrāṅgada, a *gandharva* suspecting them as *kshatriyas* going without a *brahmin* ahead of them, challenges them. Arjuna throws the torch invoking *āgneyāstra* in it. Chitrāṅgada surrenders to him and Dharmarāja and prays for *āgneyāstra* which Arjuna gives. Arjuna tells him he will take the art of invisibility from him later on. Chitrāṅgada gives Dhaumyāchārya as purohit to the pāṇdavas. "Keep a *brahmin* ahead and achieve victory" says Chitrāṅgada.

In the *swayamvara* Drishtadyumna tells Draupadi holding a garland about every king present there. Drishtadyumna proclaims Draupadi will marry one who, seeing the reflection of the fish above in the water below brings it down by an arrow. Sisupāla strings the bow till only a minute distance of

the size of a pulse (*māsha*) is left. The bow falls and beats him. Salya fails by a fraction equal to a *mudda*. Jarāsandha is beaten when only an infinitesimal part of the size of mustard is left. Karna fails by a width of a thickness of hair. Bhīma leads Arjuna to the bow. Rising amidst brahmins and paying homage to Krishna and bowing to Bhīma, Arjuna strings the chord on the bow and brings down the fish by an arrow. Draupadi garlands Arjuna. The one that Amba had placed on the threshold of Drupada's palace. As Bhīma and Arjuna walk away with Draupadi, kings fall on them and seeing Bhīma holding a big tree run away. Krishna tells Balarāma in the *swayamvara* who is who among the pāṇḍavas. Karna challenges Arjuna. Impressed with Arjuna's skill in archery Karna doubts if he is Indra or Arjuna. Unable to stand Arjuna Karna departs. Bhīma lifts Salya above and instead of smashing puts him down gently on the ground as he is not only his mother's brother but it is god's will that Salya has to be killed by Dharmarāja. As the pāṇḍavas bring Draupadi home and shout that they have brought alms Kunti from within the house asks them to share between them.. Drupada sends Drishtadyumna to the pāṇḍavas. Watching unobserved he sees them jumping and shouting war cries and infers that they are *kshatriyas*. Drupada calls the pāṇḍavas to his palace and tests them. The pāṇḍavas enter the house of weapons but not of food or cloth or of agricultural implements, showing a *kshatriya varnāśrama*. Drupada is happy when Dharmarāja and Kunti disclose their identity. Drupada asks Dharmarāja to accept Draupadi to any one of them. Dharmarāja says that all five of them will accept her and whatever he has in mind is sure *pramāṇa*. Vēdavyāsa comes and explains that Hari is the first and the five pāṇḍavas the next pūrvendras. The wives of the latter are within Draupadi's body and so to offer Draupadi to all of them. As Drupada is hesitant Vēdavyāsa gives him divine sight and shows him the *swarūpa* of Draupadi Bhārati and the four *dēvis* and the pāṇḍavas as their spouses. Drupada is convinced and prostrates to Vēdavyāsa. Dhaumyāchārya conducts the marriage. Krishna and Drupada give gifts to all

of them and to Kunti and Draupadi. Vēdavyāsa disappears. Krishna and Balarāma return to Dwāraka. The pāṇdavas stay in Pāṇchāla an year. Duryodhana, Karna, Saindhava, Bhūrisrava, Sakuni and others come to fight. Drupada's two sons are killed. All the chieftains and the army run away as Bhīma comes carrying a big tree.

Vidura plays on the dual feelings of Dritharāshtra. When he tells him his sons are successful in the *swayamvara* he is overjoyed and asks to give Draupadi ornaments. Vidura says it is the pāṇdavas who married Draupadi. Dritharāshtra feels depressed. He is anxious to know if the pāṇdavas and Kunti are safe after the lac house tragedy, actually wishing for their death. Vidura tells Dritharāshtra about all the events, how Bhīma killed Hidamba and about the Draupadi *swayamvara*. As the kaurava lords prepare to go and fight the pāṇdavas at Pāṇchāla Vidura cautions and advises Dritharāshtra that Bhīma and Arjuna are stronger than any other god and he should give up disinterestedness, call the pāṇdavas and give them their share of the kingdom and save *dharma* or otherwise the Kuru dynasty will be wiped out. Bhīshma, Drōṇa and Kripa approve. Dritharāshtra sends Vidura to bring the pāṇdavas. Vēdavyāsa and Krishna bring the pāṇdavas and Kunti to Hastināvati. Draupadi is honoured by Gāndhāri and Duryodhana's wives. Gāndhāri feeling suspicious about Duryodhana's conduct, advises Kunti to take Draupadi out of her palace, lest Bhīma and Duryodhana clash on her account. The pāṇdavas, Draupadi and Kunti live in Pāṇdu's palace.

Draupadi remains virgin when any of the pāṇdavas seeks her conjugal union, because the *dehābhimāna* disappears in them after that every day. In Draupadi it is always there. They have the *avēsa* of Vāyu. Bhīma is Vāyu himself and Draupadi is Bhārati's *swarūpa*. When a pāṇdava conjoins with his partner within Draupadi the Vāyu in him goes to Draupadi as Bhārati. Forgetfulness (*vismarane*) of body and *smarane* of god means a state of death. So only that particular partner is alive and the other *dēvis* are dead. But

Bhārati is always there for Vāyu only. Draupadi does maintain *pativratya* although five-husbanded.

Kāsirāja holds *swayamvara* of his daughter and Jarāsandha is considered as deserving her. Duryodhana fights and forcibly takes away the bride. Karna advises Duryodhana to go to Hastināvati and he will fight Jarāsandha. In that fight Karna showed exemplary strength and hit Jarāsandha at the crucial point on the spinal cord joint. Jarāsandha, pleased with Karna, becomes friendly with him and offers him half the kingdom of Anga which he had seized from Athiratha. Duryodhana had already given Karna the other half of Anga. The kauravas place Karna above Hari for having defeated Jarāsandha. A daughter, Lakshana and a son are born to Duryodhana and Kāsirāja's daughter. The king of Kalinga Suvraja binds Duryodhana when he attempts to take away his daughter forcibly at a *swayamvara*. This puts Duryodhana to shame and remorse.. Bhīma, at the instance of *gurus*, fights and kills Suvraja and releases Duryodhana. Dritharāshtra gives Indraprastha to the pāṇdavas. Vēdavyāsa coronates Dharmarāja there. Bhīma becomes *yuvarāja*. As the pāṇdavas are leaving Hastināvati to go to Indraprastha the subjects want to go with them. Dharmarāja advises them to stay in Hastināvati only and serve Dritharāshtra. Commanded by Vēdavyāsa and Krishna Visvakarma builds a city of jewels equal to *swarga* at Indraprastha. Hearing *tatva* and enhancing *gyāna*, the pāṇdavas lived happily at Indraprastha. Duryodhana and Dussāsana are coronated as king and *yuvarāja* at Hastināvati.

ADHYAYA TWENTY**(The burning of the Khandava forest)**

Yudhishtira conducting *yagnas* and *homas*, Bhīma guarding the state and propagating *dharma*, Draupadi maintaining house and servants, Arjuna trouncing other states, Nakula disbursing pay, Sahadeva protecting Dharmarāja and servants and dealing with the enemy creating *bedha* and Drishtadyumna as head of the army, administered the state. All subjects are *vaishnavites*. Nobody falls sick and the poor are not unrewarded by *dāna*. *Gandharvas* sing and dance. The country flourishes in *dharma*, riches and golden treasures. Yudhishtira marries Sisupāla's daughter and Bhīma Kāli, Kāsirāja's daughter in *swayamvara*. Bhīma defeats Jarāsandha who opposes, at first in a *tatva* debate. *Vēdas* say Vishnu is supreme. All good *āgamas* also say so. Bhīma professes Vishnu's strength and challenges Jarāsandha and throws him in the Ganges. The Ganges is fire to Jarāsandha. Bhīma throws the Ganges away as she covers him in high tide. Beaten by Bhīma thrice Rudra as a tiger lurks in a *linga* as Vyāgreswara, Sārdūla and Kēdāra. Sarvatrata is born to Bhīma and Kāli. Krishna and Balarāma chase Satadhanva. Krishna kills him and searches his clothes and tells Balarāma that Samantaka gem is not with him. Balarāma, not trusting Krishna goes to Vidēha. Duryodhana seeks Balarāma's help in dealing with the pāndavas, training in mace under him and a promise that his sister Subhadra is married to him. Trijata, *rākshasi* who had served Sita in the Asoka *vana* is born as Subhadra, Krishna's sister. Krishna, in the presence of Balarāma convincingly allows Akrūra to keep the Samantaka gem.

Krishna marries Sūrya's daughter Kālindi, who had done penance for HIM. Krishna marries Nagnajith's daughter. HE marries Mitravinda after conquering her brothers Vinda and Anuvinda. HE marries the Kēkaya princess Lakshana after bringing the target down in a *swayamvara* and defeating Jarāsandha. Duryodhana fails to hit the target. Arjuna makes an attempt but purposefully gives up in favour of Krishna. Bhīma does not compete as the Lord himself is there. Rukmini and Satyabhāma are *rūpas* of Laxmidevi.

Jāmbavati has *avēsa* of Laxmidevi. The eight queens (*ashttamahishis*) of Krishna, when in *avēsa* of Laxmidevi, are superior to Pradyumna. Kings, the pāṇḍavas and Duryodhana see Krishna on Raivata mountain. Nārada comes and tells Krishna he is supreme above all, *dhanya* and *āscharya*. Krishna says Laxmidevi, *abhimāni* goddess to wealth given in *dānas* and *homas* is Dakshinādevi. Nārada explains the superiority of Krishna in an ascending order of *tāratamya* from a tortoise, Ganges, Varuna, Pārvati, Rudra, Brahma and finally Laxmidevi to Nārāyana and Dakshinādevi is always with HIM. Nārāyana is supreme and above all even as Laxmidevi is part of HIM as Ardhanārīswara. Dakshinādevi is Rukmini. Krishna in a mock fight shows Kunti HIS strength by throwing away kings and pāṇḍavas. Bhīma does not fight Krishna.

Krishna gives the pārijāta to Rukmini. Satyabhāma is annoyed only to create a delusion in others. Krishna promises her to get the pārijata tree itself from *swarga* and give her. Narakāśura, the King of Prāgjyōthisha, steals the ear trinkets of Aditi. Krishna along with Satyabhāma and riding on Garuda goes to Prāgjyōthisha. He breaks the three impregnable forts of hill, water and rope shielding the city. Narakāśura, the son of Vishnu (Varāha) and Bhūdevi opposes with thirty divisions of army. Krishna kills the five ministers of Narakāśura and their thirty five sons. Narakāśura throws the mace, Sataghni at Krishna. Krishna swallows it and appears tired to maintain Brahma's boon to Narakāśura true. Satyabhāma makes Narakāśura chariotless and weaponless by the Sāngya bow. Krishna chops off Narakāśura's head by the disc. Prithvi offers Aditi's trinkets to Krishna. Krishna coronates Bhagadatta, son of Narakāśura and gives him Supratīka, the mighty divine elephant. HE sends six thousand elephants born during the churning of the milky ocean and cart loads of gold and gems to Dwāraka. HE releases sixteen thousand one hundred princesses kept captive by Narakāśura. They had done *vratas* to Nārāyana at Badarikāśrama. Krishna sends them to Dwāraka. HE plucks and takes the mountain of jewels of Indra and Varuna's white umbrella (*swetha chatra*) which

Narakāśura had annexed. Krishna goes to *swarga* with Satyabhāma. HE gives Aditi her trinkets. As desired by Satyabhāma HE plucks the pārijātha tree in Nandana *vana* and placing it on Garuda flies towards Dwāraka. Indra and other gods oppose Krishna. Rudra and Varuna are thrown away by Garuda. Satyabhāma makes Kubera weaponless. Agni, Yama and *dikpālakas* surrender. Krishna holds the vajra thrown by Indra at HIM by HIS left hand. Indra prostrates to Krishna and begs his pardon and offers the gold and jewel studded mountain to HIM and prays that he protect his son Arjuna. Reaching Dwāraka Krishna plants the mountain in the court yard of Satyabhāma's house. Krishna marries the 16, 108 virgin girls and begets 10 children in each of them. Bhānu is the son of Satyabhāma and Chārudēshna and Pradyumna are the sons of Rukmini. Pradyumna and Sāmba conquer the snakes of *pātāla* including Vāsuki and bring heaps of gems. They conquer the illusory Maya and Rundha and come back to Dwāraka. Nārada has the vision of Krishna in all the houses of HIS 16, 108 wives. Krishna, sporting with each of them simultaneously. *Asuras* Sunda and Upasunda kill each other contesting to own the beautiful *apsara* Tilōttama created by Brahma to destroy them.

For breaking the privacy of Dharmarāja with Draupadi, Arjuna has to go on a pilgrimage at first to Nāgaloka where he begets a son Iravanta by Nāgakanya, strong in illusory war. The Pāndya king marries his daughter Chitrāngada to Arjuna. Chitrāngada was Tāra, Sugrīva's wife in previous birth. To them is born the brave Babruvāhana. At Prabhāsa Arjuna releases the five *apsaras* from their crocodile form by a curse of Brahma, killing the crocodiles by an arrow. To marry Subhadra, Krishna's sister whom Balarāma wished to marry her to Duryodhana, Arjuna disguises as an ascetic with the knowledge of Krishna and comes to stay on Raivata mountain. Krishna promises Arjuna to marry Subhadra to him. Balarāma asks Krishna to put the ascetic in the palace where Subhadra can worship him. He does not heed Krishna's advice not to do so as it is dangerous. The ascetic Arjuna stays in the palace. He narrates stories to Subhadra.

Subhadra's parents and Vipruthu and Sātyaki know Krishna's game. Uddhava, Āhuka and Kritavarma oppose the proposal to give Subhadra to Duryodhana. The *rākshasas* like it. Balarāma, Pradyumna and Sāmba go on a pilgrimage. Arjuna discloses his identity to Subhadra. Krishna comes with parents, Sachi and Indra and sages and celebrates the marriage of Subhadra and Arjuna. HE gives Arjuna his chariot and Subhadra is the charioteer. People are surprised to see the ascetic with bow and arrow with Subhadra in the chariot. Vipruthu pretending to fight whispers the truth to Arjuna. Balarāma, Pradyumna and Sāmba return from the pilgrimage. In the *sabha* Pradyumna and others say Arjuna must be killed. Balarāma seeks Krishna's opinion. Krishna says Balarāma did not heed his advice not to keep the *sanyāsi* in the palace. The *sanyāsi* has eloped Subhadra. The *sanyāsi* is Arjuna of the noble kuru dynasty, son of Indra, grandson of Vēdavyāsa, deserving of Subhadra. If they are defeated by him their glory and prestige will be at stake. If they win nobody will accept Subhadra touched by another person. So they decide not to fight Arjuna and Krishna. Arjuna and Subhadra go to Indraprastha. Krishna and Bhīma give gifts to Subhadra and Draupadi. Brahma gives the Gāndīva bow weighing one lac *bhāras* to Arjuna. Varuna gives a chariot with Kapidhvaja flag.

Agni wants the Khāndava forest as food to appease his appetite and under the protection of Krishna and Arjuna engulfs the forest by flames. Indra showers heavy downpour of rain. Arjuna creates a canopy of *astras* and shoots Vāyu *astra* to arrest the rain. Indra apologises and falls on Krishna's feet. Brahma and Rudra praise Krishna and call Arjuna as KRISHNA for the feat. Excepting the birds and the snake Aswasena and Maya the rest of the *jīvas* perish in the Khāndava fire. Aswasena, Takshaka's son, is devoured by his mother. His tail remains in the mother's neck. It is cut when the mother's head is cut by an arrow. Aswasena survives the Khāndava fire. He takes shelter at the tip of Karna's arrow biding time to take revenge on Arjuna. Krishna spares Maya and commands him to build a *sabha* for Dharmarāja and Maya builds it.

ADHYAYA TWENTY ONE

(The pandavas exile to forest)

The Maya *sabha* is spectacular. Maya gives a mace, originally of Vāyu who gave it to Muchukunda who gave it to Maya. As Krishna goes to Kurukshetra on solar eclipse, the pāṇdavas and Kuntī, Nandagopa and Yasoda, and *gopas* and *gopikas* go there, bathe in the Ganges and worship Krishna, Vēdavyāsa and Parasurāma. Vāsudeva performs a *yagna*. Krishna returns to Dwāraka and performs Aswamedha *yāga*. Bhīma and Arjuna escort the *yāga* horse and after conquest (*digvijaya*) come back.

A *brahmin* complains that as soon as a son is born the child disappears. Arjuna boasts he can protect the child and bring back the lost sons. But the *brahmin* does not believe Arjuna. Arjuna boasts of his strength, Khāṇḍava *vana* feat and defeat of the Nivātakavachas and says he is not timid like Krishna. Krishna questions his ability. Arjuna says and swears he will enter *agni* if he cannot bring the *brahmin's* son. Arjuna scaffolds the place of delivery of the child with arrows. However the new born child disappears. Krishna takes Arjuna and the *brahmin* in his chariot to HIS abode Anantāsana and Vaikunta, breaking *andham tamas* and other barriers. There HE keeps them at a distance and enters HIS *swarūpa* sleeping on Sēsha and brings the *Brahmin's* sons and gives him. HE taught Arjuna a lesson. It took forty minutes (*muhūrta*) to go to *anantāsana* and one *muhūrta* to stay in HIS *swarūpa* form and another *muhūrta* to return. Krishna does *prāyaschitta* for coming away from the *yāga*. He kills Dantavakra and Viduratha. The pārshada in Dantavakra goes to Vaikunta and Dantavakra to *andham tamas*. Krishna describes to Arjuna the journey to *anantāsana*; crossing seven islands and seven seas. The last sea is bordered by a gold and diamondiferous rim of loka *andham tamas*, Ghanodaka and finally Vaikunta. Brahmāṇḍa is at the top and bottom of the Mēru mountain. It is covered by the five *bhūtha* elements *ahankāra tatva*, and the three *gunas*, the *sātvika*, *rājasa* and *tāmasa*, in all ten

covers. Krishna advises Arjuna not to boast of any deed and fix his mind in bhakti. Nārada tells Dharmarāja Satya *loka* is as high as all the other *lokas* put together and Vishnu *loka* twice as high as Satya *loka*. Swarga *loka* is 50 lac *yojanas*, Mahāloka 75 lac, Janaloka 1. 25 crore and Tapo *loka* 1. 8 crore *yojanas*, each in ascending order half more than the previous *loka*. Bliss in these *lokas* increases hundred times more in an ascending order. Hari is protector of all *lokas*. Similarly there are seven *lokas* upto *pātāla*. Hari is as Vāmana at Indra's court, as Matsya in Vāruna's, as Kalki in Kubera's court.

Dharmarāja asks Nārada why his father Pāndu did not get *swarga* while Harischandra got it. Nārada conveys Pāndu's message that they, the pāndavas must perform Rājasūya *yāga* to enable Pāndu to attain *swarga*. Krishna comes to Indraprastha. The kings imprisoned by Jarāsandha send word to Krishna to release them before Jarāsandha sacrifices them. Krishna tells Dharmarāja that Rājasūya gives the status of Brahma to the deserving and *mukti* to others and father Pāndu a better place than that of Harischandra. Indra's curse is on Pāndu that he will not get his *mūla swarūpa* of Maruth but he will get a superior place than Harischandra by Rājasūya. Bhīma is the most eligible to do Rājasūya and attain Brahma's status. Dharmarāja wants to abandon the idea of Rājasūya as Jarāsandha is unconquerable and an impediment. Bhīma says he has the natural *swarūpa* strength, Lord's grace and effort to kill Jarāsandha. Krishna says Bhīma has the *gunas* and will surely kill Jarāsandha. When Krishna volunteers to go with Bhīma and Arjuna to Jarāsandha, Dharmarāja says Bhīma and Arjuna are his eyes and Krishna is his life and he cannot send them. As Bhīma takes an oath to kill Jarāsandha in Krishna's presence and to display his strength by HIS grace, Krishna assures success to Bhīma and Arjuna. The three Krishna, Bhīma and Arjuna go to Jarāsandha disguised as *brahmins* by the back door. They pull down the mountain *linga* worshipped by Jarāsandha, smash the everblowing trumpet. As Jarāsandha sees them as *kshatriyas*.

They disclose their identity and ask him to release the imprisoned princes. Jarāsandha refuses to release the sacrificial animals and calls them to a fight with or without weapons and army, either any one of them or all of them. Krishna first puts Arjuna forward for the fight. Jarāsandha says Arjuna is a boy of fifty five years and not equal to him. Arjuna does not protest the ridicule calling him cowboy and keeps quiet out of fear. Jarāsandha avoids Krishna and chooses Bhīma for the fight. Knowing his end is approaching Jarāsandha coronates his son Sahadeva. Bhīma propounds the supremacy of the Lord before the fight. Jarasandha knows Bhima has mighty bodily strength and in a pugilistic fight he will lose. He prefers a fight by mace (gada). The duel by maces starts. The earth shakes and the seas ebb. The maces break. Brahma and gods stand watching in the sky. The fight lasts 15 days. Bhīma, holding Jarāsandha and placing his knee on his back tears him to two vertical pieces along the spinal cord, creating a loud explosion in *brahmānda*. Bhīma kills Jarāsandha. He offers the *karma* to the Lord who witnessed it. The lord embraces Bhīma. Jarāsandha's son Sahadeva offers sister Usha to Bhīma. But Bhīma accepts her for his brother Sahadeva. Mādra's daughter Usha is Aswini twins' wife. Sahadeva releases the imprisoned kings. Dharmarāja feels happy. Because of this supernatural act Vedavyasa entrusts Bhima to perform Rajasuya yaga entitling him to the status of Bramha. Vēdavyāsa sends Bhīma on conquest (*digvijaya*) as Arjuna is not competent to handle Karna, Kīchaka, Sisupāla and Paundraka, etc. Bhīma goes east, conquers Virāta, Sisupāla without fighting being his cousin, Paundraka, Karna and even Indra, Garuda, Sēsha and Rudra and Bānāsura, to reach whom Bhīma swims across the sea and comes victorious to the capital with heaps and heaps of jewels and treasure from the vanquished, which he places on the feet of the Lord and prostrates to HIM. Bhīma is next to Brahma only in achieving such a glorious victory. Vedavyasa embraces Bhima. Arjuna, Nakula and Sahadeva come from their conquest in the other three directions. Ghatōdgaja collects

taxes from Vibhīshana. Rugmi, Rukmini's brother gives abundant riches. Arjuna conquers trigartas. Bhagadatta Indra's disciple offers treasures. Arjuna conquers the *daityas* of the underworld *pātāla*. He brings the highest booty by conquest. Dharmarāja is the doer (*yajamāna*) of the *yāga*. Draupadi sits by his side. Everything is golden in the *yāga*. Brahma comes with all the gods. Balarāma and the *yadavas*, Dritharāshtra and his sons, *rishis* and sages come. Stories deciding *tatva* and establishing Hari's supremacy are told.

Bhīshma tells Dharmarāja that Nārāyana *swarūpa* Krishna is worthy of first *arghya* and *pooja*. It creates dispute among the kings. The kings will not oppose if it is given to Vedavyasa or Parasurama as they are Brahmins. Sisupāla, Chēdi king, abuses Krishna. Bhīma is about to kill him as per his oath to kill the person who abused the Lord in his presence, when Bhīshma stops him. Bhīma withdraws as he knows Hari's resolve to kill Sisupāla HIMSELF. Duryodhana and other kings support Sisupāla. Krishna chops off Sisupāla's head after bearing a hundred insulting abuses, as per his promise to Sisupāla's mother. The Jaya in Sisupāla goes to Vaikunta gate and Sisupāla to *andham tamas*.

The Rājasūya is over. Dharmaraja fixed Duryodhana to receive gifts. The munificence of the gifts created jealousy to the pandavas. Karna gave *danas*. Ashwathama received *vipras*, Bhima looked after cooking and the Lord Krishna washed the feet of *vipras* and *brahmins*. Whatever was desired was given to whosoever wanted it. Dharmarāja occupies the throne in the *Maya sabha*. Krishna and others are in their seats, worshipped by the *pāndavas*. Duroyodhana and others come brandishing swords. Duryodhana is amazed, baffled and non-plussed at the splendour of the *Maya sabha*. To Duryodhana walls look like open space and pools of water look like plain ground so much so he dashes against the wall and walks in to a pool of water drenching his clothes. Nakula and Sahadeva offer to help him but he declines. By a gesture of Krishna, Bhīma and

Draupadi laugh at the sad plight of Duryodhana. Krishna's wives also laugh. This is the prelude and first seed sown for the Kurukshetra war. Refusing to take clothes sent by Dharmarāja and angry with Bhīma and Draupadi, Duryodhana goes to Hastināvatī, jealous of the pāṇdavas' wealth and bent upon revenge on them.

Duryodhana plans with Sakuni to get their wealth. They go to Dritharāshtra. Sakuni tells Dritharāshtra that Duryodhana is emaciated and pale and suggests inviting the pāṇdavas to a dice play with stakes. Dritharāshtra is against it and asks them to gain wealth by strength. Duryodhana says he will die if he does not agree to the proposal. To a *kshatriya* everything is a weapon to succeed over an enemy and so is dice play. Dritharāshtra under an *āvēśa* of Kali, yields and compels Vidura to bring the pāṇdavas for a dice play. Hearing that Sālwa is attacking Dwāraka, Krishna and Balarāma leave for Dwāraka. Dharmarāja with the other pāṇdavas and Draupadi goes with Vidura to Hastināvatī, to please big uncle Dritharāshtra and to keep his resolve not to decline an offer of dice play in spite of Vidura's, Bhīma's and Draupadi's protest. Duryodhana accompanied by Sakuni and Karna comes to the *sabha* presided by Dritharāshtra. Kali enters all in the *sabha* except the four younger pāṇdavas, Kunti and Vidura. The dice play starts between Duryodhana and Dharmarāja. The magic and *tāntric* bony dice of Sakuni are used which obey only Sakuni. Dharmarāja loses all that he stakes and his brothers, himself and finally Draupadi. Drōṇa and Bhīshma are silent spectators. Dharmarāja has nothing left to stake. Vidura says it is *adharma*. Vikarna a younger brother of Duryodhana, in pretence also says so. Bhīma as usual a *bhāgavata dharmi* says he will burn the hands of Dharmarāja for staking Draupadi. He never means it but the *dharma* in him speaks. Duryodhana sends a messenger to bring Draupadi to the *sabha*. Draupadi sends him back. Dussāsana drags Draupadi, menstruated and wearing only one piece of cloth, by the hair to the *sabha*. Draupadi pleads to Bhīshma and Drōṇa to stop this debacle of *dharma*. If they keep quiet they are not elders. Cheating in

dice play is not *dharma*. She is first a slave of her husband. Dharmarāja having staked and lost himself first has no right to stake her. Karna, sinner, asks Draupadi to go to Duryodhana as she is now without husband. Duryodhana tells her that if Bhīma, Arjuna or she says Dharmarāja is not their *guru* he will release her. Bhīma says Dharmarāja is venerable *guru* to all of them and to come to war if he has strength. Bhīshma and Vidura restrain and contain Bhīma. Duryodhana shows his left thigh to Draupadi. Bhīma takes an oath to split Duryodhana's thigh by the mace. Duryodhana asks Dharmarāja to stake Hari and play. Bhīma takes another oath to bring Duryodhana down and crush his head. It is Bhīma's vow to kill anybody abusing Hari in his presence. Karna repeats to Draupadi to go to Duryodhana. Bhīma and Arjuna stand and Bhīshma controls them. The pāṇdavas wear clothes of *dharba*. Dussāsana draws Draupadi's clothes in the *sabha*. Bhīma takes another oath that he will tear Dussāsana's chest and drink the blood before all. Draupadi prays to Govinda, who gives golden and laced clothes (*akshaya ambara*). The exhausted Dussāsana sinks on the floor. Govinda saves Draupadi's honour. Draupadi says decisively that Bhīma will kill Duryodhana, Arjuna Karna and Sahadeva Sakuni. Dussāsana drags Draupadi homeward. The much affected Bhīma speaks *vēdic* words that keeping quiet when the wife's modesty is outraged, they are dead like burnt wood and dust and become *agyānis* and childless. He will kill all dārtharāstras himself. He took a parigha. Vidura tells Dritharāshtra that his dynasty will be wiped out and to return the wealth gained back to the pāṇdavas as *dharma* and to release Draupadi as otherwise Bhīma will kill all his sons. Dritharāshtra consoles Draupadi and asks her to ask a boon. She asks to release the pāṇdavas. Dritharāshtra did so. The pāṇdavas go to Indraprastha. Duryodhana insists on Dritharāshtra to invite the pāṇdavas again for a dice play. Dharmarāja plays and loses and the stake is the pāṇdavas to go in exile in forest for twelve years and to remain incognito (*agnyātha*) for one year in continuation. If in the *agnyātha* period their identity

is disclosed they will have to repeat the entire period of exile. Dussāsana calls the pāṇḍavas bulls (gow, gow,) and eunuchs (*shanda*) as they depart. Bhīma takes an oath that he will kill all the dritharāshtras himself. Drōṇa tells Duryodhana that although a *brahmin*, he will take *astras* and defend him but not against Bhīma. Duryodhana mocks at Bhīma and displays Bhīma's gait. Vidura takes Kunti home. Dharmarāja leaves the sabha with a downcast face lest the Kauravas are burnt by his looks. Bhīma departs raising his hands to show that he will kill them by his hands. Draupadi with disshevelled and open hair indicates the same fate awaits the kaurava wives. Arjuna raises dust to show that he will shower arrows like dust on them. Nakula and Sahadeva hide their sorrowing faces. Dhroumyāchārya the purohit of the pāṇḍavas, walks reciting funeral rites to mean he will perform them when the kauravas die. Fourteen charioted chariots follow Dharmarāja on all sides. Each of the other pāṇḍavas has three chariots. The pāṇḍavas reach the Ganges and rest there meditating on Nārāyaṇa in *bhakti*.

ADHYAYA TWENTY TWO

(The recovery of Arani, the homa-Lighter)

The subjects who follow the pāṇdavas stay behind. The pāṇdavas enter the forest. Bhīma kills Kirmira, *rakshasa* Bakāsura's brother who has come to kill them in revenge, and offers the act (*karma*) to Hari. Dharmarāja with the inexhaustible (*akshaya*) vessel feeds eighty thousand *brahmins* including sages and gives them cows and gold in *dāna*. At the instance of Duryodhana Dritharāshtra drives Vidura out as he is partial to the pāṇdavas. Vidura comes to the pāṇdavas. Feeling the separation, Dritharāshtra calls him back and embraces him. Dritharāshtra's sons and Karna go to forest to display their wealthy status to the pāṇdavas. Vēdavyāsa asks Dritharāshtra to stop them but Dritharāshtra asks HIM to advise them. Vēdavyāsa said sage Maitrēya will do so. Maitrēya praises Bhīma's strength and advises Dritharāshtra to give the pāṇdavas their share of the kingdom. Duryodhana, thumping his thigh, ridicules Maitrēya. Maitrēya curses that Duryodhana's thigh will be smashed. Krishna hears Draupadi about her suffering and vows HE will show her the wives of the kaurava dārtharāshtras with loose hair embracing their dead husbands killed by Bhīma. Krishna says if he was present then, he would have saved her of the ignominy but he had to go to fight Sālwa. The all pervasive and *sarvagna* Krishna to say so is mere delusion. The lord balances the excess of *punya* accruing to Dharmarāja by the Rājasūya and of Bhīshma, Drōṇa and Dritharāshtra, by distributing it among the pāṇdavas, the maximum to Bhīma and less and less to the others. Bhīma as the *guru* of the pāṇdavas had protested at the dice gamble. But the others as disciples kept quiet instead of supporting him. Hence they get less and less of the *punya*. Krishna sends his son Pradyumna to fight Sālwa. As Pradyumna is about to kill Sālwa a heavenly voice says it is Krishna who will kill Sālwa. Sālwa fights in illusory tactics. Krishna brings down Sālwa's Saubha carrier (*vimāna*) and kills him. Krishna takes Subhadra and her son Abhimanyu to

Dwāraka. Dharmarāja partakes of food after his brothers have eaten and Draupadi is the last to take food.

Bhīma sends Draupadi to Dharmarāja to speak his mind. She tells Dharmarāja forbearance and tolerance to the wicked is not *dharma* and he has the nature of pardoning (*kshama*) at all times. Dharmarāja says that pardon is an utmost *dharma* (*parama dharma*) of a *jīva*. Draupadi says it is the Lord who makes *jīva* of any nature. *Jīva*'s doership (*kartritva*) is under Hari's control. Yet *jīva* is the doer (*karta*) though not independent (*asvatantra*). Good deeds bring good fruit and bad deeds bad. *Jīva* must act and not sit idle. If kings adopt *kshama* the wicked would go unpunished and the state is in chaos. Dharmarāja is speechless and reprimands Draupadi. Bhīma continues the logic of Draupadi. *Jīva* has to do *karma* of Hari's desire and not abstain from it. Nature (*svabhāva*), perseverance (*hata*) and effort (*prayatna*) must be there. *Karma* is immemorial (*anādi*) to *jīva*. Hari Controls and gives fruit. Hari controls and gives fruit. The capacity for *kartritva* decreases from Brahma downward to man. The greater it is the greater the *gyāna* and *bhakti*. To a brahmin born out of HIS face, *yāga*, *japa* and *upadēsa*; to a *kshatriya* born out of HIS shoulders punishment of the wicked; to a *vysya*, born out of HIS thigh increasing population, agriculture, cow protection and living on interest; and to a *sūdra*, born out of HIS feet, service of the other *varnas* are ordained (*vihiṭa*) *dharma*s. A *sūdra*, in emergency can adopt the *dharma* of the other *varnas* but not those of a *brahmin*. So as *kshatriyas* it is their (*pāṇdavas*) duty to kill the wicked and haters of Vishnu, sinners and cheats in dice play, on the battlefield to please Hari. Dice play is sin. What is lost in it can be regained. If permitted Bhīma will kill the enemy right then and make Dharmarāja king. Burn like agni in the enemy's head. Dharmarāja should not merely brood and become a source of sorrow to others and joy to enemy. Based on Vedas years become months. A thousand years presumed for satra yaga are equal to 1000 months. So the 12 months of agnyathavasa is over in 1 month. Fight, and with HIS grace, glory comes automatically and *dharma* is protected.

Dharmarāja, after hearing the lengthy and logical arguments for the essentiality of doership (*kartritva*), agrees to go to war but only after the *agnyātavāsa* is over. Bhīma makes Dharmarāja take an oath on that. However Dharmarāja is sceptic as to how *gurus* can be killed and how Arjuna gets *astras*. Vēdavyāsa appears and gives *mantra* to Dharmarāja how to call the *abhimāni* gods of the *astras*. Dharmarāja gives it to Arjuna.

Arjuna goes to the Indrakīla mountain and does penance to the Hari in Sankara for six years. He shoots an arrow at Mūka *rākshasa* in a boar form. Siva also shoots an arrow at it the same moment. The boar is killed. Arjuna and Siva each claim the boar as his kill. A fight ensues between them. Siva swallows all the weapons including the Gāndīva of Arjuna and makes a ball of him and throws him away. A boon given by Hari to Rudra that he will defeat Indra is fulfilled. Arjuna worships Rudra in mind by the *mantra* of Vēdavyāsa and the flowers go on the *kirāta*'s (Rudra) head. Rudra gives Pāsupatāstra to Arjuna. Vishnu is *dhyeya* and Rudra rishi of the astra Arjuna goes to *swarga loka* in the chariot sent by Indra. He is seated on the throne of Indra. Indra gives Arjuna *astras*. Ūrvasi tries to attract Arjuna, but Arjuna shows a feeling of a son to a mother. She curses Arjuna to become an eunuch (*shanda*). Indra gives retrieval to the curse that it will last only an year. Arjuna learns the art of invisibility from the *gandharva* Chitrasēna to whom he had given agniastra. Krishna, to delude, takes a boon from Rudra for getting a son by Rukmini.

Krishna tells Rudra to write Mōhaka *sāstra* making false (*mithya*) real (*thathya*) and himself famous and Krishna infamous by following which *asuras* go to *andham tamas*. Ghantākarna and Karna, two devils from Rudra, passing through Badrikāsrama meditating on Hari, get *swarūpa gandharva* forms by Krishna's touch. Hari does penance to HIMSELF in Rudra in Kailasa mountain for twelve years, actually one day by controlling the *rāsis*. HE does *hōma* to which Brahma and gods come. Rudra comes with a retinue

and bows to Krishna. He proclaims Hari is supreme above all including him, Mukhyaprāna and Laxmidevi. Hari, to keep the boon to Rudra, asks Rudra for a son. Rudra says, Kāma burnt by him, is born again as Pradyumna, Rathi's husband. To kill *daitya* Vakraśura the forest is set fire to. Krishna puts out Pradyumna from HIS stomach and takes him back and procreates Pradyumna again in Rukmini. Krishna comes to Dwāraka. Meanwhile his brother Paundraka Vāsudeva, Ekalavya and Kāsirāja attack Dwāraka with an army. Balarāma and Sātyaki and *yādavas* engage them in war, Balarāma with Ekalavya and Sātyaki with Paundraka. Balarāma chases the fleeing Ekalavya who swims the sea and reaches an island. Krishna beats Paundraka back. Paundraka informs Krishna that he (Paundraka) is the only Vāsudeva and Krishna should give up embellishments like the disc, conch, *gada*, etc and calls Krishna to war. Krishna replied he will give weapons instead in war. Paundraka comes mounting a golden Garuda, wearing a golden disc and *gada* and with a chest burnt for Śrīvatsa, imitating Krishna. Krishna chops off the heads of Paundraka and Kāsirāja and drops the latter in Kāsi. Both go to *andham tamas*. Ekalavya comes again to fight. Krishna chops his head and sends him to *andham tamas*. Sudakshina, Kāsirāja's son, gets by a boon from Rudra a devil, Dakshināgni. Dakshināgni attacks Krishna. Krishna's disc drives and chases it to Kāsi where it not only burns Sudakshina but Kāsi itself. Sudakshina and associates go to *andham tamas* and the disc comes back to Krishna.

Krishna, in a cajoling husbandish manner tells Rukmini that HE eloped and married her although HE had no need for her. Rukmini a true *pativrata* takes it seriously and exhibits sorrow. Krishna consoles her and shows how a married couple can cut jokes at each other and be happy. An intoxicated Balarāma makes overture to Yamuna at Gōkula and drags her by the plough (*lāngala*) and releases her on her prayer. Mainda and Vivida to take revenge on Krishna for killing Narakāśura, destroy the country around Dwāraka. Balarāma kills them and they go to *andham tamas* and the

Aswini gods in them go to their loka. Krishna's son Sāmba elopes Duryodhana's daughter Lakshana at Hastināvati. Duryodhana captures him. Balarāma and Uddhava go there and demand his release by the order of Ugrasena. As the kauravas refuse Balarāma is about to drag Hastināvati by the *lāngala* and throw it in the Ganges. Kauravas surrender and Balarāma takes Sāmba and Lakshana to Dwāraka. During the training with the sukla *āvēsa* Balarāma, Bhīma fights meekly. Bānāsura's daughter Usha dreams always of Aniruddha, Krishna's grandson. Her servant Chitralēkha, who showed her painting of Aniruddha brings Aniruddha to her. Bānāsura binds Aniruddha by nāgāstra. Krishna, Balarāma and Pradyumna go to fight Bānāsura. Krishna embraces Balarāma and drives away the Rudra devils and get rid of Balarāma of the *jwara* which had overpowered him. Pounding the *saiva jwara* by HIS fist Krishna brings it to the mouth of the *vaishnava jwara*. The *saiva jwara* seeks refuge in Krishna who releases it. Rudra comes to fight Krishna. He is petrified by Krishna's astra. Brahma in a *daitya āvēsa* enters Krishna's body with Rudra and asks Rudra to do penance. Rudra does penance and Krishna releases Rudra who praises HIM. Rudra intervenes when Krishna, after cutting Bānāsura's thousand hands, is about to chop off his head. Bānāsura becomes Krishna's *bhakta*. Banasura releases Aniruddha. Krishna goes to Dwāraka with Aniruddha, Usha, Balarāma and Pradyumna.

Sent by Indra the sage Lōmasa takes the pāṇdavas on a pilgrimage and comes to Prabhāsa. Sātyaki says till the pāṇdavas return to Hastināvati after *agnyātavāsa* let Abhimanyu be coronated as king. Krishna says the pāṇdavas will take kingdom only by their strength. The pāṇdavas trod over the Himalayas where Ghatodgaja bore the tired Draupadi on his shoulders and his companion *rākshasas* the pāṇdavas. They cross the mountains and reach Badrikāśrama and meditate in *bhakti*. As Garuda comes flying down flapping his wings to pick up a fish, a highly fragmented golden lotus flower falls near Draupadi and Bhīma. Draupadi asks Bhīma to get many more such flowers

(Saugandhika) But Bhīma proceeds on this mission. While climbing the mountain, holding the mace, he encounters Hanumanta, his own *swarūpa* form. To Bhīma he was a stranger, not by agyana. Hanumanta's tail blocks Bhīma's passage. Bhīma is unable to lift it. Not seeking strength from the *mūlarūpa* Bhīma is submissive and adopts a lower status, naturally he being Hanumanta's next *avatāra*. Both Hanumanta and Bhīma, being the *rūpas* of Vāyu, their strength is always original and at their command. Hanumanta expands in size and tells stories of Rāma. He promises help to the pāṇḍavas by taking position on Arjuna's flag, *kapiḍhwaja* and to give a loud war cry during the war. Hanumanta gives passage to Bhīma. Bhīma reaches the lake of the Saugandhika flowers, crushes the lac and odd *krōdhavasa rākshasas* of Kubēra including Manimanta who is born in Kaliyuga as a monist, gaurding it, after proclaiming the supremacy of the Lord. Bhīma enters the lake and plucks the multicoloured flowers. Kubēra, in *asura āvēsa* fights Bhīma. He sees Dharmarāja who has come there, apologises and offers the pāṇḍavas a palace to stay. The pāṇḍavas stayed there for five years. Wearing the ear trinkets and the crown given by Indra and bearing the divine conch Dēvadatta and riding the chariot given by Indra, Arjuna kills three crores of nivāta kavacha *rākshasas* wearing coats of mail, impenetrable even by air. Arjuna burnt the six thousand Pauloma and Kālēya *rākshasas* by the Pāsapatāstra. Bhīma says a *kshatriya* gets vishnu *lōka* only by killing haters of Vishnu and obeying Hari's command is dharma.

Bhīma, while hunting, comes in the clutches of a python, the accursed Nahūsha. For comitting the sin of killing of Vriatrāsura, Indra lurks in concealment in a lotus stem and meditates on the Lord for thousand years. As gods do not aspire for Indra's place, Ayu's son Nahūsha is installed as Indra, giving him a boon of acquiring the *tapasya* and strength of anybody he saw. Becoming strong and arrogant Nahūsha asks for Sachi, Indra's wife, for pleasure. Sachi plans and sends sages including Agastya to carry Nahūsha's

palanquin. Nahūsha tells Agastya *vedas* are *apramāna*. Agastya says they are established and positive proof (*pramāna*). Nahūsha kicks Agastya on the head. The Brahma within the Bhrigu Agastya curses Nahūsha to fall down to earth as a python and get deliverance when the accumulated strength and *tapasya* in him are drawn by a strong person whom he tries to devour and who does not try to release himself by his strength. *It is according to Harisnsankalpa and plan*. It is not sin to gods if they kill haters of Vishnu whoever they might be. Sin is *punya* to them. To the *asuras*, even *punya* is sin. To men sin is sin and *punya* is *punya*. Bhīma has a prior knowledge of Nahūsha's background and the way to his release. So he is not perturbed and stays calmly without resisting and meditating on Hari. As Bhīma gets Nahūsha's strength, Nahūsha becomes shattered and weak. Nahūsha says he will release Bhīma if he answers his questions. Bhīma does not like to answer as it is parting knowledge for life (*vidyōpajīvana*). Dharmarāja who comes there answers Nahūsha's questions and gets Bhīma released. Nahūsha was a python 27 *mahāyugas* and got released in the 28th *dwāpara yuga* and goes to *swarga*. Dharmarāja, Bhīma and others come to *āsrma* in *dvaitha vana*. His tremendous patience is admired by all.

Satyabhāma questions Draupadi about the *dharma*s of women, *strī dharma*s. Draupadi explains *strī dharma*s to her stressing on service (*seva*) to husband, besides possessing spotless character rid of any *dōsha* and unaffected by the six internal foes (*arishadvarga*) i.e. *kāma*, *krōdha*, *lōbha*, *mōha*, *mada* and *mātsarya* and living true to husband. It is a lesson to the entire womenfolk. Krishna and Satyabhāma go to Dwāraka.

Jayadratha of Sindh son-in-law of Dritharāshtra comes to the *pāndavas āsrma* with Kōtikāśya in chariot, when the *pāndavas* are out. Jayadratha drags Draupadi to the chariot and drives away. Hearing Draupadi shout Dhroumyāchārya chases shouting for Bhīma and Arjuna. They chase, kill

Jayadratha's army, catch Jayadratha and bring him on Draupadi's feet. Kōtikāśya's head is chopped off in the skirmish. Jayadratha asks for pardon. He is released after his hair is cut into five tufts (*pancha sikhi*). The humiliated Jayadratha does penance of Rudra and gets a boon to be able to arrest the pāṇḍavas advancing in war for forty minutes (*muhūrtha*). Rudra exempts Arjuna from the boon. Sage Mārkaṇḍēya narrates *adhyātmic* stories to the pāṇḍavas in the *samādhi*, *darsana* and *guhya* styles of language. Duryodhana performs Paundraka *yagna* only to boast and as a competition to Dharmarāja's Rājasūya. Bhīma welcomes him to an *yagna* of war.

The dārtharāshtras go to forest to exhibit their wealth and robes to the pāṇḍavas. Chitrasēna, *gandharva* refuses to vacate the lake where he is bathing. Duryodhana fights Chitrasēna. The *gandharvas* go on multiplying in numbers. Karna and Vikarna flee. Chitrasēna captures Duryodhana and binds him, Sakuni and their wives and takes them to *swarga loka*. Dharmarāja wants to release them but Bhīma objects. Ultimately the pāṇḍavas conquer Chitrasēna and release Duryodhana and others. Duryodhana is ashamed. Dharmarāja advises him not to attempt to do what he is not capable of. Duryodhana meets Karna and refuses to go to Hastināvati. He squats meditating and fasting in *prāyōpavēsa*. A devil, arising out of *hōma* takes Duryodhana to *pātāla*, where the *daityas* say they will possess Bhīshma and others in war and Narakāśura's *āvēsa* is already there in Karna who will eliminate Arjuna and Krishna, and Duryodhana need not have fear. Duryodhana is emboldened at this assurance. Karna vows he will wash his feet himself till he kills Arjuna. Duryodhana and Karna return to Hastināvati. Indra to protect his son Arjuna, comes to Karna disguised as a brahmin, when he is offering oblations of water (*arghya*). He begs Karna to give his inborn trinkets (*kundala*) and armour (*kavacha*). Sūrya warns Karna not to oblige Indra but Karna is not deterred to give *dāna*. Sūrya asks Karna to ask Indra to give his Shakti weapon in return for the *dāna*. Indra gives Shakti with a warning it can be used only once

and it will kill only one person but not Arjuna and go back to him after that.

A deer carries away the churning (āraṇi), used to create fire for *hōma*. The pāṇḍavas chase it. Feeling thirsty they go one by one to a lake to drink water. Yamadharma standing disguised as a crane (baka) tells each of them to first answer his questions and then drink water. But Nakula, Sahadeva, Arjuna and Bhīma, maintaining kshatriya dharma do not heed and drink water and fall unconscious by divine maya. Dharmarāja answers the questions covering a wide range of subjects like the Sun, *śravaṇa*, *guṇas*, *tapas*, righteous *dharma*, *gnyāna*, mind, etc. Yamadharma pleased, asks Dharmarāja to choose any one of the fallen pāṇḍavas for revival. Dharmarāja says he wants Nakula in preference to the strong Bhīma and Arjuna. Dharmarāja tells Yamadharma it is his duty to protect Mādri's son. Yamadharma is pleased and wakes up all the pāṇḍavas. He gives a boon to the pāṇḍavas to get irrecongnisable disguises in *agynātavāsa* and to get back their original *rūpas* after that. Yamadharma gives the āraṇi to Dharmarāja who returns to the *vipra*.

ADHYAYA TWENTY THREE**(The end of the pandavas agnatha)**

Giving up the *dharma*s of *kshatriyas*, Dharmarāja, disguised as Kanka, an ascetic, Bhīma as a Sootha, cook, Arjuna as Brihannala, an eunuch teaching dance and music, Nakula as *aswapāla*, caretaker of horses and Sahadeva as *gopālaka*, a tenderer of cows, take service under king Virāta. The disguises are according to gradation in varnas. To avoid identification if disguised as a *brahmin* exhibiting *veda vidya*, Bhīma adopts a *sūdra* caste. Draupadi becomes Sairandhri, a lady attending and dressing the women in palace, also of a *sūdra* caste, to follow her husband Bhīma's choice. Arjuna becomes eunuch Brihannala by Urvasi's curse. Dharmarāja gives company to Virāta in dice play and exhibits his skill. Mallaka, a wrestler, comes to Virāta's court and roars like a lion. All the wrestlers of Virāta run away. Mallaka says he has the grace of Mahadeva. Bhīma says he has the grace of the great (*mahān*) god (*deva*). By the grace of Hari who is steady (*sthira*) in war (*yudh*) i. e, Yudhishtira and the grace of brother Yudhishtira Bhīma kills Mallaka. Kīchaka, brother of Sudēshna, wife of Virāta, aspires to possess Sairandhri Draupadi. Draupadi protests and runs to the court (*sabha*). Kichaka follows and kicks her. Hēthi, a *gandharva*, prompted by Vāyu, pulls Kīchaka down. Bhīma advises Draupadi to ask kichaka to go to narthana sale at night. She goes and Bhīma is also there unnoticed. Bhīma kills Kīchaka thrusting his body from the head to foot and making a ball of it. Bhīma kills the hundred and five Upa-Kīchakas, who tied Draupadi to Kīchaka's body and were carrying her, so that Kīchaka can enjoy her atleast in the other *lōka*. Duryodhana gets the news from spies that Kīchaka is killed because of a woman. Suspecting the woman is Draupadi and Bhīma is the killer as no one else is strong to kill Kīchaka, Duryodhana goes to Virāta along with Karna, Drona, Bhīshma, Susarma and army. Drona held arms to fight much against the ordained dharma of a bramhin. Bhishma repeats the sin of stealing cows which he committed as Dyū in previous birth. Susarma drives the herds of cows to

Hastināvati. In the fight Bhīma releases the captured Virāta and captures Susarma. But Dharmarāja releases him. The kauravas, who were unable to defeat and make Virāta prostrate to them, when Kīchaka was alive now take advantage of Kīchaka's death and invade Virāta. They drive the cows towards Hastināvati expecting the pāṇdavas to fight then, when they can identify them and catch Virāta. Arjuna (Brihannala) comes in a chariot driven by Uttara, son of Virāta. He takes the weapons kept on a Sami tree. Arjuna fights and defeats the enemy and drives the cows back to Virāta. By mōhanāstra the enemy army falls flat. Arjuna collects the head gear of the dead warriors and gives them to Uttara daughter of Virāta. King Virāta is proud that his son Uttara is victorious in the fight. Dharmarāja, with whom he is playing dice, tells him it is Brihannala and not Uttara who drove the enemy back. Virāta is angry and throws the dice on Dharmarāja's face. Dharmarāja bleeds and immediately Draupadi collects the dripping blood before it fell on the ground, lest if it falls it will spell disaster. Bhima and Arjuna have vowed to kill the person who sheds the Dharmarāja's blood. The pāṇdavas give up their disguised forms. Dharmarāja sits on Virāta's throne. Virāta submits, apologises and offers his daughter Uttare to Arjuna, but Arjuna accepts her to marry his son Abhimanyu. Bhīma gets the *punya* of releasing the captive Virāta and Arjuna the *punya* of releasing the cows. Krishna, Balarāma and Abhimanyu come. The marriage of Uttare and Abhimanyu takes place. Duryodhana sends a message to Dharmarāja saying as the pāṇdavas are sighted during the *agnyātavāsa* in *gōgrahana* they have to go in exile again. Dharmarāja replies that they have completed the stipulated period in excess as per *chāndramāna*. Time and period are reckoned by the moon's flight and not by *sauramāna* as done by Duryodhana. Bhīshma and Drōṇa agree. However Duryodhana does not restore the kingdom to the pāṇdavas. The pāṇdavas go to Upaplāvya and live there with the *yādavas*, *pāṇchālas* and *matsyas* meditating on Krishna in *bhakti*.

ADHYAYA TWENTY FOUR

(The Kurushetra war starts)

With Krishna's permission, Drupada sends a *purohit* as an emissary to Dritharāshtra to talk about peace with the pāṇdavas. The envoy tells Dritharāshtra about the exploits of Bhīma and Arjuna, how Bhīma killed Jarāsandha and the three crore krōdhavasa *rākshasas* and daityas who occupied *tīrthas* and the *daitya* Jatāsura, who kidnapped Dharmaraja, Nakula, Sahadeva and Draupadi, how Arjuna killed the invincible *nivāta kavachas* and how the pāṇdavas are protected by the supreme Lord Krishna and so to return to them the wealth and kingdom. Dritharashtra refuses.

Duryodhana and Arjuna go to Krishna at Dwāraka to seek HIS help in the war. Krishna pretended to be asleep. Where is sleep to the Lord! Duryodhana reaching first sits by the side of Krishna's head end and Arjuna who reaches later stands in humility at the feet of Krishna. Duryodhana who asserted he came first but Arjuna whom Krishna saw first is given the first choice by Krishna, either HE who will not bear a weapon and not fight in war or the ten lakh strong *yādava* army. Duryodhana prefers to receive the army. The true *bhakta* Arjuna is mighty pleased to have Krishna. Duryodhana equated Krishna with the Yadava army Balarama declines to help Duryodhana.

The pāṇdavas have seven divisions (*akshauhinis*) of army and the kauravas eleven divisions. On the pāṇdavas side are the kings of Pandya and *pāṇchālas*, *matsya*, Kunti Bhōja, Kāsi Rāja, Chēkitana, Kritavarma the only Yadava and Sātyaki. Vinda and Anuvinda, Kēkayas, Kalinga, Brihadbala and Saindhava, Bāhlīka and Bhagadatta and the *rākshasas* Alambūsa, Alāyudha and Alambala are on Duryodhana side. As Salya, the Mādra king, and Madri's brother is going to the pāṇdavas, Duryodhana weans him to his side exploiting his weakness to drinks and luxury. Salya however promises the pāṇdavas to break the zeal and splendour (*thējo bhanga*) of

Karna on the battle field. Dritharāshtra sends Sanjaya to the pāṇdavas to dissuade them from waging war. He tells the pāṇdavas to live peacefully in the forest and abandon the idea of war as it is *adharmā*. Dharmarāja rebukes him saying if they are keen on establishing *dharma* why not they follow what he says. It is kshatriya dharma to fight to implement *adharmā*. Sanjaya reports to Dritharāshtra. Dritharāshtra asks Vidura about *dharma*. Vidura says giving kingdom to the pāṇdavas is *dharma*. Sage Sanatkumāra tells Dritharāshtra that Vishnu *tatva* will not give salvation to a cheat. Sanjaya tells in the *sabha* that Dharmarāja said either Sanjaya or Vidura to come if Dritharāshtra is willing to give them kingdom. Dritharāshtra does not agree out of affection to his sons. Bhīma says they are willing to serve kauravas as servants if it means avoidance of total annihilation of the kuru dynasty. Actually Bhīma meant that when the dārtharāshtras are killed they can move freely on earth. Krishna says war is *dharma* and shows as if he is opposing Bhīma and consolidates the opinion of all in favour of war. Kēsava and Bhīma are always of the same mind (*ēka manaskau*).

Krishna goes for peace talks to Hastināvati accompanied by Sātyaki. Rishis, Vēdavyāsa and Parasurāma go with the Lord to hear HIS words. Bhīshma and others receive him. Krishna declines hospitality offered by Duryodhana and even of Bhīshma as he was a silent spectator of the outrage of Draupadi's modesty (*māna bhanga*). Krishna goes to Vidura who surrendered to him in great *bhakti*. Krishna, addressing Dritharāshtra in the *sabha*, pleads for the restoration of the kingdom to the pāṇdavas. Dritharāshtra shirks responsibility on Duryodhana. Duryodhana refuses to hear Krishna and tries to bind Krishna. Draupadi told Krishna before going sandhana not to come to truce with the Kauravas. It is the Lords will also that Duryodhana should not accept the proposal for peace. Vēdavyāsa, Parasurāma and Bhīshma oppose it. Karna and Vikarna assist Duryodhana. Krishna

gives divine eyesight to Dritharāshtra and shows his pervasive cosmic form (*visvarūpa*). Duryodhana and his allies close their eyes unable to stand the splendour and effulgence of the cosmic *rūpa* of the Lord. Krishna leaves the *sabha*, goes to Kunti, consoles her and takes her message to her sons to go to war. Krishna tells Karna that he is Kunti's son and to come on to the pāṇḍava side. But Karna refuses true to the kaurava salt. Aswathāma promises Krishna he will be friendly to the pāṇḍavas till Drōṇa dies. Karna tells Kunti that he will kill only Arjuna among her sons. The pāṇḍavas and the kauravas pitch tents for their armies to wage war.

ADHYAYA TWENTY FIVE

(Bhīshmas fall)

Asked by Arjuna, Krishna places the chariot between the two armies. Afraid of committing sin of killing relations and *gurus* Arjuna drops the bow down. Krishna delivers the *Gīta upadēsa* to Arjuna answering his quuestions and clearing his doubts. To a *kshatriya* killing the wicked and the enemy is *dharma* and *pūja* to Hari. Forsaking it is the way to hell. Whereas the body has destruction the *jīva* is eternal (*anādi*). Creation and death are in Hari's control. *Jīva* is not independent in action. Its action (*karma*) is under HIS control. *Jīvas* concentrating mind and meditating on Hari in *bhakti* and offering action and its fruit to HIM, do real worship of Hari. HIS *swarūpa* pervades the entire universe. By a celestial sight given by Krishna, Arjuna sees the cosmic form (*visvarūpa*) of Krishna. Krishna reverts to HIS original self. Krishna explains the *yoga* of knowledge, of *gyāna*, of *Vibhūthi*, *karma sanyāsa*, *vigyāna*, godly and demoniac nature. Arjuna says his doubts are cleared and he will carry out HIS command (*karishyē vachanam thava*) and takes the bow.

Bhīma allows the kauravas to shoot at first as it is *dharma* for them of the same *gotra* to do so. Bhīshma stops the retreating army unable to stand Bhīma's arrows. Abhimanyu showers arrows on the Kaurava army. Strange that the first encounter is between the youngest pandava, Abhimanyu and the oldest Bhishma, kaurava. The chiefs of the pāṇḍava army are defeated in dual encounters. Bhima stops the retreating army Salya kills Virāta's son Uttara. Bhīshma drives away the pāṇchāla army. Bhima and Arjuna were initially soft to Bhishma out of respect to Guru. Dharmarāja retreats with army to camp and scolds Arjuna for fighting meekly. Bhīshma in command, names Karna as *ardha ratha* of a low rank The insulted Karna swears he will not fight till Bhīshma is in command. Bhīshma kills more than ten thousand warriors a day. As Arjuna is fighting meekly, Krishna lifts the disc and rushes towards Bhīshma. Bhīshma

bows to Krishna and praises HIM. Krishna allows Bhīshma to keep his pledge of making him take the weapons to fight violating HIS own pledge not to bear a weapon in war. Duryodhana becomes unconscious by a blow of Bhīma. Chariots of the Kauravas chiefs are pulverised. Much of the kaurava army is killed. Bhīma kills the twenty five sons of Dritharāshtra. Aswathāma, Kripa and Sālwa fall back. Duryodhana asks Bhishma why they are losing and Pandava's are victorious. Bhīshma tells the much wounded Duryodhana that the pāṇdavas are gods come to earth and Krishna is Nārāyana and in command. They cannot be defeated and so to make truce with them. However as Duryodhana defies Bhīshma and Duryodhana plunge into attack. Bhīma's arrow strikes Duryodhana in the neck and Duryodhana belches blood. Bhīma makes Drōṇa chariotless. Drushtadyumna destroys the armies of Vikarna and Kritavarma. Arjuna kills twenty five thousand charioted warriors. Bhūrisrava kills the ten sons of Sātyaki. The war stops as night falls. The next day big chiefs of kauravas are defeated by Bhīma. Bhagadatta charges the elephant Supratika on Bhīma. Ghatōdghaja riding four elephants beats in four rupas Bhagadatta and Supratika. Bhīma follows his son knowing Bhagadatta has the vaishnava *astra* which he reveals. Next day Arjuna's son by Ulūpi, Irāvanta, a snake *nāga*, kills six sons of Sakuni. An illusory war takes place between Irāvanta and *rākshasa* Alāmbūsa. As Irāvanta assumes a snake form Alāmbūsa adopts a form of garuda and kills him. Seeing Ghatōdgaja Alāmbūsa flees. In a fierce encounter with Duryodhana Ghatodgaja is badly shaken by Duryodhana's arrows and he bleeds and recovers soon. Ghatōdgaja and Bhīma destroy the army and trouble the kaurava chiefs. Ghatōdgaja rises high above in the sky and shoots tree sized arrows. Bhīshma warns Duryodhana not to encounter Ghatōdgaja. Ghatodgaja breaks the spear thrown by Bhagadatta by his knee. Bhagadatta with Supratika faces them but cannot stand and retreats. Duryodhana speaks harshly to Bhīshma. Next day Bhīshma triumphs beating the Chēdi, Matsya and Pāṇchāla kings and killing fourteen

thousand warriors. Abhimanyu conquers Alambūsa and Duryodhana breaks Abhimanyu's bow. Drōṇa kills Virāta's son Sankha.

Krishna brings the pāṇdavas to Bhīshma. Dharmarāja, unashamedly and hesitantly asks Bhīshma the secret of his death. Bhīshma tells Dharmarāja that he does not fight and lays down arms if the unmasculine Sikhandi faces him. Dharmarāja comes to the battlefield keeping Sikhandi in the forefront. Arjuna guards Sikhandi. Dussasana, Bhishma, Yuyudhana (Sātyaki) engages Alambūsa. Bhīma stems the onward march of the kaurava chiefs including Duryodhana, Drōṇa, Aswathāma, Dussasana, Bhishma, Bhūrisrava, Salya, Kripa, Kritavarma and Bhagadatta. Arjuna advances towards Bhīshma. Drushtadyumna beats Jayadratha and comes on Bhīshma. Yudhishtira, Nakula and Sahadeva ward off Sakuni and face Bhīshma. Draupadeyas, Virāta and Kunti Bhōja join Bhīma. Sikhandi who is protected by Arjuna shoots arrows at Bhīshma. Finally Arjuna breaks the barrier of Dussasana and breaks the bows of Bhishma. Dharmarāja, Satyaki and others also shoot arrows at Bhishma. Bhishma falls down. All the chieftains and warriors lay down arms and come and bow to Bhīshma. Bhishma lies on a bed of arrows piercing his body. Krishna comes there. Arjuna gives a pillow of arrows to Bhīshma to rest his head. He brings a fountain of water by breaking the ground by *varuna astra* to the mouth of the thirsty Bhīshma. Bhīshma reminds the dārtharāshtras about the might and strength of the pāṇdavas and advises them to give the pāṇdavas the share of the kingdom. But Duryodhana does not accede and silently walks away. Dritharastra is vexed to hear about Bhishmas fall.

ADHYAYA TWENTY SIX

(The quenching of the Narayanastra)

Drōṇa assumes command after Bhīshma's fall. Karna takes the bow with Bhīshma's permission. Duryodhana entrusts Drōṇa the capture of Dharmarāja. Bhīma encounters Drōṇa. Salya, Aswathāma and Kripa fall on Bhīma who drives them away. Salya faces Abhimanyu with the mace. Bhīma fights Salya, both great as fighters with the mace. Salya falls unconscious and Bhīma totters on his knees. Kripa rescues Salya. Drōṇa after crossing Abhimanyu, encounters Dharmarāja. Beaten by Bhīma and Arjuna Drōṇa returns to camp. Drōṇa tells Duryodhana who spoke to him harshly that he can capture Dharmarāja if Arjuna is engaged elsewhere. So Susarma draws Arjuna away to fight the samsapthakas. Bhīma kills the elephant forces.

Bhagadatta attacks with the mighty elephant Supratīka. Supratīka throws Sātyaki's chariot into the sky. Arjuna uses the mohanāstra on the trigartas enticing and making them kill each other. Bhagadatta charges Supratīka on Arjuna's chariot. Krishna instantly moves the chariot anticlockwise and Supratīka goes circling without getting the target. Bhagadatta shoots the *vaishnava astra*. Krishna takes it on HIS chest. It becomes a necklace on his neck. Arjuna asks Krishna why he wears it. Krishna says he wears everything at all time. He gave the *astra* to his son Narakāsura who gave it to his son Bhagadatta. It can kill anybody except HIM, Vishnu. So he received it on HIS body. Arjuna kills Bhagadatta and Supratīka by ghastly arrows. Arjuna destroys the illusion (*māya*) of Sakuni by *vigyāna astra*. Sakuni flees. Aswathāma is beaten by Bhīma. Drōṇa returns to camp and promises Duryodhana he will capture Dharmarāja or kill an equally heroic person.

Drōṇa sets *padma vyūha*, a strategically planned placement of the army which can trap the enemy entering it. It is impenetrable by Vishnu's boon. Bhīma, although knowing the *mantra* by which he could enter it does not cite it as it is

not *dharma* to utilise it for a selfish desire and knowing the mind of the Lord that Abhimanyu is to be killed in the *vyūha*. Dharmarāja asks Abhimanyu to enter the *vyūha*, Abhimanyu enters it by the lesson taught to him by Arjuna. Jayadratha, standing at the entrance of the *vyūha* stops Bhīma and the other pāndavas at the gate by a boon given by Rudra. Bhīma can cross Jayadratha but he knows his MASTER's *sankalpa* that Abhimanyu is to be killed in the *vyūha*. Abhimanyu kills many kaurava chiefs. including Brihadbala, Duryodhana's son Lakshana, Karna, Kripa and Duryodhana surround the young Abhimanyu and break his bow, arrows, chariot and make him weaponless and stand on the ground. Abhimanyu holds the chariot wheel and fights. Dussāsana's son hits Abhimanyu with his mace from behind and kills him and is himself killed. The kauravas shout in joy. Vēdavyāsa consoles Dharmarāja and the other pāndavas who are depressed. Arjuna returns from his mission. He weeps over the death of his son and takes an oath he will kill Jayadratha by sunset or he will enter agni. Krishna takes Arjuna to Rudra to receive Pāsapatāstra. Krishna goes to Upaplāvya to console Subhadra on her son's death.

Krishna and Arjuna come to the battle field in the chariot. Drōna sets another *vyūha*, the *sakatābja chakra* to protect Jayadratha. Crossing Durmarshana and Hārdikya and killing Anuvinda, Durdhāya, Achutāyu and Sudakshina, Arjuna encounters Sruthāyudha having the mace of father Varuna. Sruthāyudha throws the mace at Krishna. But it counterattacks him and splits his head into a hundred pieces. The mace has the power to attack only a person who is fighting. But Krishna is not fighting. Drōna binds a *kavacha* on Duryodhana by a *mantra*. The reinforced Duryodhana fights Arjuna. Aswathāma engages Arjuna in a duel. Drōna mercilessly beheads warriors and encounters Dharmarāja and kills his body guard, Satyajit. Sahadeva rescues Dharmarāja who is rendered weaponless and chariotless by Drōna. Drōna kills the sons of Sisupāla and Jarāsandha. Most of the kaurava chiefs are killed by Bhīma. Bhīma takes *astra* with Krishna's permission to fight *rākshasa* Alambūsa who is

causing damage to his men by *māya*. However Ghatōdgaja kills Alambūsa in an illusory fight. Having a boon of Krishna to be able to stem the pāṇdavas for a *muhūrta*, Kritavarma destroys a section of the pāṇdava army. Bhīma does not intervene as he knows Krishna's boon. As the boon is not effective on the yādavas Sātyaki repulses Kritavarma.

Krishna blows the Pāñchajanya. Its reverberating sound kills many many in the kaurava army. Dharmarāja does not hear the resonance of the Gāṇḍīva from the battlefield. He sends Sātyaki to help Arjuna if he is alive. Bhīma follows Sātyaki upto the gate of the *vyūha*. Sātyaki plunders the kaurava army and the elephants and kills Jalasandha. Bhūrisrava pulls down Satyaki and is about to behead him Prompted by Krishna, Arjuna cuts Bhūrisrava's hands, still holding the sword. Bhūrisrava squats on the ground and as the *asura āvēsa* leaves him he meditates on the Lord. Sātyaki suddenly chops off Bhūrisrava's head even as Krishna and Arjuna try to stop him.

Krishna unties the horses and takes them to drink water to a lake created by varuna *astra* by Arjuna HE dresses their wounds and ties them again to the chariot. Dharmarāja compels Bhīma to go to help Sātyaki and Arjuna if they are alive although Bhīma says that as Krishna is with them he need not worry. Bhīma leaves Drushtadyumna and Ghatodgaja to guard Dharmarāja. Drōṇa tells Bhīma he is sparing Arjuna because he is his disciple and Sātyaki because he is his disciple's disciple. Bhīma throws the mace at Drōṇa's chariot. The chariot is pulverised with the flag, charioteer and the horses. Drōṇa mounts another chariot and shoots dreadly *astras*. Bhīma jumps down from the chariot and charges bare handed like a bull towards Drōṇa. He hurls his chariot to the sky, pulverising it with the horses and charioteer. Drōṇa jumps out into another chariot and heads towards Dharmarāja. Drushtadyumna establishes the retreating army. Bhīma kills Vinda, Anuvinda and the five ministers of Duryodhana and conquering Kritavarma comes to Krishna and Arjuna and gives a big roar, hearing which many many kaurava soldiers fall dead.

Karna loses to Bhīma twentyone times and withdraws. In the twenty second encounter Karna comes fully equipped with the chariot and bows and an inexhaustible arrow quiver given by Parasurāma. Bhīma brings down the ear rings and armour of Karna to indicate he can do so even if he wore the original ones. Bhīma for a moment meditates on Parasurāma and honours his boon to Karna of success when fighting uncontested. Meanwhile Karna breaks the bow and reins of the horses of Bhīma. Bhīma throws all the weapons jumps down the chariot and then into Karna's chariot. Karna takes shelter below the chariot. Bhīma does not pick Indra's Shakti from Karna's chariot because he knows that it is Hari's *sankalpa* it has to kill his son Ghatōdgaja. Ghatodgaja throws dead elephants at Karna which Karna slays with the sword. Krishna detains Arjuna and sends Sātyaki instead to face Karna. Karna fights Sātyaki in contest (*spardha*) and loses his chariot. Anybody in Krishna's chariot is bound to be victorious. Bhīma had taken an oath while under training in *astras* that he will kill anybody calling him beardless (*toobara*), which he is not. He has a thick beard. Karna calls him a *toobara*. Bhīma leaves it to Arjuna to kill Karna to maintain his vow. Arjuna, his disciple, having Vāyu *āvēsa* killing Karna is as good as Bhīma, *guru* killing Karna.

Jayadratha is protected by Aswathāma and Karna. The Sun is blood red and about to set. Krishna blocks the Sun with HIS disc and creates darkness as if the Sun has set. Drōna and others take rest. Arjuna pretends to enter agni. As the kauravas yell in joy, Arjuna chops off the head of Jayadratha by an arrow. The head drops in the hands of his father. He drops it on the ground and his head breaks into thousand pieces. It was a curse on Jayadratha. Krishna removes the disc covering the Sun. The Sun had not set. So by Krishna's grace Arjuna could kill Jayadratha before sunset and maintain his vow. Krishna and Arjuna blow the conches, Pāñchajanya and Dēvadatta. Dharmarāja hears and feels happy that Jayadratha is killed. Bhīma, Arjuna and Drushtadyumna together beat the army of Aswathāma to retreat. Duryodhana, entering the frenzy showers arrows on

many pāṇḍava *mahārathas*. Karna tells Duryodhana that Bhīma cannot be killed even by Devendra and he cannot kill Bhīma and he is lucky to survive. Duryodhana scolds Drōṇa for fighting meekly out of partiality to the pāṇḍavas. Drōṇa swears he will not sleep at nights and will not remove the armour. He creates havoc destroying the pāṇḍava army at night, which is *adharma*. Five divisions of the kaurava army are killed, three by Bhīma and two by Arjuna. Sātyaki and Abhimanyu kill a sixteenth part of it and Ghatōdgaja and Drushtadyumna a tenth part. Bhīshma, Drōṇa and Aswathāma killed two divisions of the pāṇḍava army. Bhīma pulverises chariots, flags and charioteers by his feet to show Karna that he can kill him also by his foot. He fists Kalinga to death and kills Duryodhana's brothers Dushkarma and Karma and Bhūri. Bhīma throws back the Shakti, not Indra's, thrown by Karna at him. It scrapes Karna's shoulders and enters the ground. Karna counters the mace thrown by Bhīma at him by Sthūnakarna *astra*. The mace goes back to Bhīma. Jumping on to Karna's chariot Bhīma pulverises his shaft to show Karna he (Karna) lives on his (Bhīma's) wish. Karna puts the bow on Sahadeva's neck but does not kill him keeping his word to Kunti.

Ghatōdgaja with one lac *rākshasa* force fights Aswathāma. Aswathāma slights him saying he is a boy like his son. Aswathāma kills the entire *rākshasa* army including Ghatōdgaja's son Nishtya. Aswathāma falls on the flagstaff as Ghatōdgaja's arrow beats him. Aswathāma beats Ghatōdgaja unconscious. Aswathāma drives the pāṇchāla and the pāṇḍava armies. Ghatōdgaja devastates the army of Karna, Drōṇa and Duryodhana. He chops off the head of the *rākshasa* Alāmbala and throws it at Duryodhana's chest. Duryodhana is bewildered at Ghatōdgaja's fanaticism. Persistently persuaded by Duryodhana, Karna throws Indra's dazzling and brilliantly shining Shakti at Ghatōdgaja. Ghatōdgaja's chest is torn and he is killed and his body falling on the ground kills many many kauravas. The kauravas are happy. Even so is Krishna who jumps in joy and embraces Arjuna blows the conch much to the surprise of the

pāṇḍavas. Krishna tells Arjuna he (Arjuna) is alive because Ghatōdḡaja fell a victim to Indra's Shakti. Vēdavyāsa consoles Dharmarāja.

Arjuna brings the army to rest at night on their mounts, horses and elephants. Next day Sātyaki fights and kills Sōmadatta and Bhūri. Bhīma breaks the fierce arrow shot by Bāhlika on him. Bāhlika throws the mace, Satāghni, given to him by Brahma, on Bhīma. Bhīma falls and becomes unsteady and kills Bāhlika by the mace albeit tired. Vaishnava Bahlika had prayed that only Bhima should kill him. The war at night was dreadful and fierce. Karna and Duryodhana with Aswathāma ahead, face Bhīma. Drōṇa faces Sātyaki and Arjuna the samsaptakas. One division of the army is wiped out that night. Drōṇa kills twenty thousand *arbuda* charioted soldiers, twenty lac land army, twenty lac horses and twenty thousand elephants. He kills Drupada and Virāta. Drushtadyumna protected by Bhīma shoots an arrow and makes Drōṇa unconscious. Drōṇa replies with fleets of arrows. He kills by *brahmāstra* much of the pāṇḍava army including Kunti Bhōja and Purujith. Bhima, Arjuna and Satyaki check the Kaurava chiefs advancing to protect Drona.

The elephant of the Mādra king, Aswathāma is killed. Krishna prompts Dharmarāja to shout Aswathāma is dead. Drōṇa asks Dharmarāja to speak the truth. Dharmarāja repeats Aswathāma is dead and adds in a low tone "an elephant" (*hataha kunjaraha*). Drōṇa, not hearing that it is an elephant lays down arms in pursuance of his oath that whenever his son Aswathāma is killed he will disarm. Bhīma decries Drōṇa, a *brahmin* adopting *kshatriya dharma* of fight. Even gods in the sky ask Drōṇa to stop warring and come back. Drōṇa, after disarming, and offering the fruit of *karma* to Hari, sits meditating on Hari and reaches HIS *loka*. Krishna, pāṇḍavas and Kripa see Drōṇa going on the route to *swarga* in the sky. Drushtadyumna rushes and decapitates Drōṇa to keep his vow. But it is the body of Drōṇa but not the *jīva* which had already left the body. Dharmaraja, Arjuna and Sātyaki scold

Drushtadyumna for his heinous act. Drushtadyumna questions them how Sātyaki did a similar act on Bhūrisrava whom he beheaded when he was meditating. Drushtadyumna rushes on Sātyaki with the mace. Krishna pacifies him. Aswathāma wild at the way his weaponless father Drōṇa is killed and determined to wipe out the pāṇḍavas and the army shoots the nārāyana *astra*. Krishna asks all to renounce weapons and prostrate to the *astra*. Whereas others prostrated Bhīma stands firm in the chariot. and does not bow to the *astra whose presiding deity is Vayu*. He takes the nārāyana *astra* on his forehead. Bhīma is like agni within agni. Arjuna surrounds the *astra* by varuna *astra*. Vāyu being the *abhmāni* of the Nārāyana *astra*, it does not burn Bhīma. To obey Krishna Bhīma gets down the chariot and lays down the weapons. Then the *astra* cools down. Bhīma prays Hari and the *astra* in mind but true to *kshatriya dharma* does not bow to it as it is shot by the enemy and for saving his life. He asks others also not to bow to it. Aswathāma shoots āgnēya *astra*. Krishna takes the chariot with Arjuna high up in the sky. Aswathāma, in disgust throws the bow and goes away as if the war is enough. Vēdavyāsa advises Aswathāma to continue to fight and assist in the reduction of the burden (*bhūbhāra*) on the earth and Aswathāma has still another act to accomplish, that of killing the draupadēyas. Aswathāma says he will accomplish it the next day.

ADHYAYA TWENTY SEVEN

(The Killing of Karna)

Karna takes over command of the army after Aswathāma's approval. Bhīma, riding an elephant, scatters the kaurava army and kills Kshēmadhurthi. The fight between Bhīma and Aswathāma is unparalleled in the past, present or future in *gyāna* and strength. Aswathāma becomes unconscious. Bhīma kills the elephant force. Duryodhana attacks Dharmarāja. Bhīma attacks Duryodhana with the mace. Kripa takes Duryodhana away. Karna puts his bow around Nakula's neck but spares his life as per his word to Kunti. Anuvinda and Vinda fight Sātyaki, the latter from the sky like a vulture. Satyaki beheads them. Drushtadyumna, afraid of the tapobala of the approaching Kripa takes shelter under Bhīma., whose tapobala is superior than that of Kripa.

Karna tells Duryodhana Arjuna is victorious because of the good charioteer (*sārathi*), Krishna. If he is given a good *sārathi* he will kill the enemy. At first Salya refuses to be Karna's *sārathi*. Duryodhana convinces Salya of the role of a good *sārathi* more than that of the *rathika*, like Brahma to Rudra and Krishna to Arjuna. Salya agrees on condition that he should be allowed to speak as he likes and feels on the battlefield. Karna asks Salya to show him Arjuna. Salya ridicules and tells Karna he will be killed by Arjuna, the vanquisher of nivātha kavachas, the saviour in *gōgrahana* and who burnt the Khāndava forest. Not liking, Karna abuses the people of Salya's state Mādra. Salya taunts Karna at all stages in the battlefield and brings his zeal and enthusiasm down (*tējōbhanga*).

Karna puts his bow around Dharmarāja's neck and speaks harshly. Bhīma diverts him to Duryodhana whose bow and chariot are broken by him. Salya taunts Karna to leave Dharmarāja and go to assist Duryodhana who is in the grip of death. Drushtadyumna goes to help Dharmarāja. Bhīma speeds on Karna who blabbers "where is Krishna to protect Dharmarāja". The earth shakes. Bhīma looks like the dreadful Nārasimha. Holding a splitting vajra like weapon he

charges on Karna. He had abused Krishna and Dharmarāja also. Bhīma is about to cut Karna's tongue as per his vow to cut the tongue of anybody abusing Hari. Salya stops Bhīma and says if Karna becomes tongueless it will not be *dharma* to kill a disabled person and Arjuna cannot keep his vow.. Bhīma destroys three divisions of the kaurava army. Now it is Aswathāma's turn to plunder the pāṇḍava army. Aswathāma chases Dharmarāja. Dharmarāja tells Aswathāma to stop the violence as he is a *brahmin* and it is not *varnāśrama dharma* to fight. As Aswathāma traps Arjuna by arrows Krishna gives him strength by HIS embrace. Arjuna rises to fight. As Aswathāma breaks the string of the Gāṇḍīva, another comes in its place. Aswathama withdraws from the fight. Aswathāma kills the Pāṇḍya king in a shocking battle. Drushtadyumna encounters Aswathāma, who is seeking revenge on him for killing his weaponless father. *Astra*, bow or sword or any weapon cannot pierce Drushtadyumna. Aswathāma puts the bow string round Drushtadyumna's neck and saws and drags him as he falls. Bhīma and Arjuna shoot fierce arrows at Aswathāma and release Drushtadyumna. Drushtadyumna goes on Kritavarma who is rescued by Kripa. Humbling Nakula and Sahadeva, Duryodhana encounters Dharmarāja. Both lose chariot, horses and flags. Bhīma beats Duryodhana and stems Karna and kills Karna's son Sushena. Karna thrashes Dharmarāja, Nakula and Sahadeva and speaks to them harshly. Krishna sends Arjuna to Dharmarāja. Dussāsana and Drushtadyumna are locked in a frightful battle. Dussāsana overpowers Drushtadyumna. Krishna releases Arjuna from the arrow trap of Aswathāma. A duel fight takes place between Aswathāma and Arjuna, Sātyaki and Durodhana and Drushtadyumna and Karna. Bhīma establishes the fleeing army and kills the kaurava army in countless numbers. Karna shoots Parasurāma's Bhārgava *astra* on Bhīma. It has no effect on Bhīma. by Parashuramas grace Krishna sends Arjuna to Bhīma for protection. The pāṇḍavas withdraw to camp. Bhīma does not leave the battlefield true to the *kshatriya dharma*.

Krishna takes Arjuna to Dharmarāja. Presuming that Karna is killed Dharmarāja says he is happy. Arjuna says he will kill Karna. Dharmarāja scolds Arjuna and asks him to give the Gāndīva either to Krishna or Bhīma who will kill Karna; his birth to Kunti is a waste and he (Arjuna) is an eunuch making false promises. Arjuna draws the sword from the scabbard to kill Dharmarāja. Krishna stops him. Arjuna tells Krishna he has sworn to kill the person who asks him to surrender the Gāndīva and so Dharmarāja is fit to be killed. Krishna says it is *dharma* to speak truth which is favourable to the righteous. Kausika spoke the bare truth and went to hell. The hunter who killed an *asura* in an animal disguise went to *swarga*. Krishna asks Arjuna to abuse Dharmarāja which is as good as killing a person. Arjuna scolds Dharmarāja, he is cruel, forgetful of the good done to him, weak and a source of sorrow to others. Thus Arjuna maintains his oath. But he feels he has killed *guru*. Arjuna attempts to stab himself in remorse. Krishna stops him and asks him to praise himself. Self praise is as good as suicide. Arjuna boasts of his several heroic deeds. Krishna thus makes Arjuna realise his arrogance and lack of knowledge of *vedic dharma*. Dharmarāja expresses his wish to go to forest leaving the kingship to Bhīma and heir apparency to Arjuna. Arjuna begs his pardon and Krishna consoles him. Dharmarāja and Arjuna get out of a dangerous situation due to Krishna.

Arjuna now determined and instilled with confidence and *nara āvēsa*, goes to war. Bhīma brings down Sakuni but spares him for Sahadeva to kill. A bitter fight ensues between Bhīma and Dussāsana. Bhīma fells Dussāsana to the ground, tramples his neck by foot and sitting on his chest splits it by the sword and appears to drink the blood, reminding Dussāsana about his sinful acts and words. Acutally Bhīma does not drink the blood but keeps it between the teeth (*danthānthare*). Bhīma recites Manyu *sūkta* meditating on Hari as Narasimha and offering the act to HIM. Bhīma fulfils his vow on Dussāsana and shows Draupadi has an husband. The Kaurava women have now lost their husbands who are impotent. The pāṇdavas are brave and

not impotent (*shanda*) and not bulls (*gow*). Jumping like a tiger he challenges the kauravas to come forward and fight him. No one has the courage and they run away in fright. Karna closes his eyes and his bow falls down. Ashwathama and Duryodhana run away. The battlefield becomes desolate for a *muhūrtha*. Krishna and Arjuna watch this heroic deed of Bhīma. Bhīma throws Dussāsana's body to a long distance. He danced like a tiger on its feet. He kills the remaining twenty sons of Dritharāshtra.

Arjuna kills Vrishasena as he is troubling Nakula and keeps his vow. An amazing fight takes place between Arjuna and Karna. Whereas Rudra wants it to be equal Indra tells him where there is Krishna there is victory. Duryodhana and Aswathāma stand guard to Karna. As Arjuna is triumphing with the naraavesa, Aswathāma tells Duryodhana even then it is not late to end the rivalry with the pāṇḍavas, come to peace and rule with them, that he (Aswathāma) is not saying so afraid of his life. Duryodhana resents and is irreconcilable. Both Arjuna and Karna use the Agnēya, Varuna and Indra *astras*, which get nullified by each other. Karna shoots nāgāstra with the Brahmāstra at Arjuna, aiming below his eye. Krishna presses the chariot down. The arrow knocks off Arjuna's crown. Aswasena, who had survived the Khāṇḍava fire and sat on the tip of Karna's *astra* shoots out in the sky. Arjuna brings him down and kills him by an arrow. The chariot wheel of Karna sinks in the ground due to a *brahmin's* curse. Karna loses memory of *astras* by Parasurāma's curse. Karna asks Arjuna to give him time to lift the wheel. Krishna refuses and Karna says it is *adharma*. Krishna reminds Karna of his *adharmic* acts and says it is not *adharma* to kill him then. Krishna asks Arjuna to shoot an arrow at Karna. Arjuna shoots the anjalika *astra* and chops off Karna's head. The head rises high in the sky and drops on the ground. Dharmarāja comes and sees Karna's body. Krishna and Arjuna retreat with the army to the camp. The sorrowing Duryodhana and Salya retreat to their camp with the army.

ADHYAYA TWENTY EIGHT

(Pāṇḍavas get back Kingdom)

Approved by Aswathāma Salya takes command of the kaurava army much to the delight of the pāṇḍavas who come to the battlefield, Bhīma leading. The fights between Bhīma and Aswathāma, Dharmarāja and Salya, Sahadeva and Sakuni, Nakula and Ulūka and Drushtadyumna and Sātyaki with Kripa are fierce. Draupadeyas and Yuyutsu, son of Dritharāshtra, who opted to fight on the pāṇḍava side, fight Duryodhana's brothers. Salya's vajra like arrow makes Arjuna unconscious. Recovering Arjuna destroys the divine *astras* shot by Salya. Salya throws his mace on Arjuna and makes him lose senses. After recovery Arjuna beats Salya who reels and shudders and brings him down along with the chariot, flag, umbrella and horses. Salya strikes down the bows of Nakula and Sahadeva and kills the horses of Sātyaki and Drushtadyumna. Bhīma breaks the three chariots of Salya one after another and hits him at crucial joints of the body and makes him weaponless and without armour. Dharmarāja throws Shakti Ayudha on Salya and kills him. Salya goes to *swarga* because of his just partiality to the pāṇḍavas. Arjuna kills Susarma.

Bhīma dispatches the remaining brothers of Duryodhana to *yamalōka*. Sahadeva kills Sakuni and his son Ulūka. Satyaki captures Sanjaya and Vedavyasa intervenes and releases him. Duryodhana engages the pāṇḍavas in a gruesome battle. He makes Arjuna unconscious. He loses the chariot and comes on an elephant and renders Sātyaki, Drushtadyumna, Sikhandi, Nakula, Sahadeva and Dharmarāja weaponless. Bhīma kills the elephant and Duryodhana comes on a horse with a *prāsa* weapon. Bhīma kills the horse also and breaks the *prāsa*. Deprived of chariot, a mount and weapons and wielding a mace, Duryodhana escapes to the Dvaipāyana lake holding a mace. Sanjaya unable to see Duryodhana through his divine sight (*divyadrushti*) comes to the battlefield to see him. Entering the lake Duryodhana stands on one foot with folded hands in

Jalasthamba at its bottom chanting *mantras* of Dūrvāsa. The mantras, if chanted for seven days can rejuvenate and bring back the dead kauravas to unkillable life.. Krishna, Dharmarāja, Bhīma and Arjuna in search of Duryodhana go to the lake. Kripa and Aswathama who were deliberating with Duryodhana fled. Dharmarāja asks Duryodhana to come up like a true and brave kuru. Duryodhana comes up and says, he will go to forest to do penance and let Dharmarāja rule the entire land, which is rendered barren. Dharmarāja tells Duryodhana that he will take the land even a pin point of which that Duryodhana had refused to give during Krishna's truce talk, only by fight but not on a platter. Dharmarāja offers him armour and any one of them for the fight. Duryodhana prefers Bhīma to fight with a mace as the others are weak. Krishna reprimands Dharmarāja for the choice he gave to Duryodhana. Because no other person not even gods can kill Duryodhana except Bhīma who can kill him effortlessly and carry out his vow which is dharma.

The duel by mace between Bhīma and Duryodhana starts. They circumambulate the field. Duryodhana exhibits power like a crow and getting tired and losing in the end. Bhīma, like a swan, gathers momentum gradually. Balarāma could not stop the fight. Duryodhana suddenly adopts a topsy-turvy position, head down and fights. Krishna beats his thigh and gives a clue to Bhīma about the weak and vulnerable part of Duryodhana's body. Bhīma hits on Duryodhana's thigh middle of the navel. As Duryodhana falls down Bhīma kicks his head. Thus he maintains his two vows the first when Duryodhana beat his thigh and the second when Duryodhana asks Dharmaraja to stake Krishna in the Dice play Bhīma recites Rushabha Sūkta in which Vāyu says he will trample haters of Vishnu who are like frogs in a pond. Bhīma is veda mantradrasthta. Bhīma reminds Duryodhana of his bad deeds and words. Balarāma is annoyed and shouting it is *adharma* to hit below the navel, rushes on Bhīma. Krishna stops him and says Bhīma has actually hit above the navel in a topsy-turvy position although it is below it is in the normal position. It is dharma. Duryodhana says

Krishna who established the pandavas in wicked deeds is a sinner. Balarāma departs in protest as Krishna says it is dharma. Krishna tells the doubting Dharmarāja a sinner can be killed even by *adharma*. Duryodhana is the worst sinner. By his act Bhīma has maintained his oaths. Duryodhana is responsible for the death of so many warriors and *gurus* like Drōṇa and Bhīshma who were treading on the path of dharma and whom he utilised for a selfish and sinful cause. Duryodhana says he has done good deeds like constructing tanks and lakes, performed *yāgas* and killed the enemy on the battlefield and he will attain *vīraswarga*. Let the pāṇdavas enjoy the kingdom bereft of the virtues. Gods shower flowers on Duryodhana only to enhance his sins. Krishna tells Duryodhana he will not get the fruit of his *karma* of which he is boasting even as he is dying. The subjects are convinced that Duryodhana is killed in *dharma*. Dharmarāja is bewildered to see the shower of flowers by gods on the sinner Duryodhana and still maintains that Duryodhana is killed in *adharma*. Yuyutsu leaves for Hastināvati taking the widows of Duryodhana with him. Krishna goes to Hastināvati and consoles Dritharāshtra.

Krishna now desires that gods who came on earth to assist him are killed as the purpose of their coming, *bhūbhāra harana* is over. Aswathāma, Kripa and Kritavarma come to Duryodhana who is breathing heavily and whose body is being eaten by jackals. Aswathāma says he will carry out Duryodhana's last wish. Duryodhana anoints Aswathāma putting a handful of dust on his head and asks him to destroy the pāṇdavas' offspring, the pāṇdavēyas, and to beget a son by his (Duryodhana's) wife. Aswathāma promises Duryodhana he will fulfil his wish. The three, Aswathāma, Kripa and Kritavarma leave the battlefield and as they are resting under a tree Aswathāma gets a clue of butchering the pāṇdavēyas from a vulture killing crows on the tree. Aswathāma although stopped by Kritavarma and Kripa, goes to the pāṇdava camp. They follow him. Aswathāma sees Rudra guarding the camp at the entrance. Aswathāma, himself a Rudra *amsa*, fights Rudra. Rudra swallows

Aswathāma's weapons. Aswathāma does a *homa* in mind to Rudra and offers his beheaded head to Rudra as sacrifice. He prays Vishnu not to obstruct him in his errand. Rudra, pleased, gives Aswathāma weapons and entry into the camp by his wish. Keeping Kripa and Kritavarma at the gate Aswathāma enters the pāṇḍava camp. He sees Drushtadyumna sleeping. Drushtadyumna wakes up and asks Aswathāma to kill him if he can when he (Drushtadyumna) has a weapon. Aswathāma tells him he is a sinner killing his weaponless father and *guru*, Drōṇa. Aswathāma cut Drushtadyumna's neck by sawing it with the bow string. Aswathāma kills Drupada's son Sikandi, Uttamouja, Drupada's son Janamejaya and Yudhamanyu. He beheads all the sons of Draupadi. Only Sarvatrāta, son of Bhīma and Kāli, escapes to Kailāsa. It is Aswathāma's *swarūpa*, Rudra, who saved Bhīma's son to enable Abhimanyu, s son Parikhita to Pandava Throne. Aswathāma kills the Pāṇchāla, Chēdi and Karausa kings and burns the camp killing women and children. Those who tried to escape are killed at the gate by Kripa and Kritavarma. Drushtadyumna's charioteer, who somehow escapes goes and tells Bhīma and Draupadi about the brutal massacre. Bhīma rushes to Aswathāma. Aswathāma carries the heads of draupadeyas to the dying Duryodhana on the battlefield, who feels happy and dies. Seeing Bhīma Aswathāma runs away. Bhīma chases and comes close to Aswathāma. Krishna, Arjuna and Dharmarāja come there.

Aswathāma mounts the brahmāstra on his bow. Gāyatri is the mantra, Brahma the presiding deity and Nārāyaṇa is the Lord of the brahmāstra. Once Aswathāma had prayed Krishna to give him the disc so that he can kill HIM and give kingdom to Duryodhana. Aswathāma shot the Brahmāstra. Arjuna retaliated by shooting brahmāstra but praying for the welfare of Aswathāma, his *guru's* son. Vēdavyāsa intervenes and asks Aswathāma and Arjuna to withdraw their brahmāstras lest the world is destroyed. Arjuna withdraws his brahmāstra but Aswathāma cannot as he is not a pure (*naiṣhtik*) *brahmachāri*. Arjuna sends Aswathāma's

brahmāstra back to him. Aswathāma wants to kill the pāndava's progeny in Uttara's *garbha* by the *brahmasira*. Krishna says the brahmāstra and not even Shakti can kill Uttara's *garbha*. Protected by HIM the pāndava race will continue for thousand years. However Aswathāma defies Krishna and shoots the *brahmasira*. Krishna protects Uttara's *garbha* by his disc within and the child after it is born. Krishna captures Aswathāma HE takes the jewel from his forehead (*sirōmani*). He curses Aswathāma to move about in wilderness, environed by foul odour and where there are no human beings. After thousand years he will achieve the status of a *rishi* among the seven *rishis* and divide *vedas* and merge with the Lord. Krishna gives the *sirōmani* of Aswathāma to Bhīma. Bhīma gives it to Draupadi. Draupadi gives it to Dharmarāja who wore it on his forehead. The *sirōmani* rids the bearer of senility and tiresomeness and gives immense joy.

Krishna goes to Hastināvati with the pandavas Bhīma. Dritharāshtra wants to embrace Bhīma. Knowing Dritharāshtra's bad intent, Krishna draws Bhīma aside and places a steel statue of Bhīma in his place. Dritharāshtra embraces it. The statue is pulverised. Krishna tells Dritharāshtra that even after all that has happened to him and his sons he is still harbouring an evil mind. Bhīma cannot be killed even by gods. Dritharastra embraces the Pandavas. As Dharmarāja bows to Gāndhāri her glance and askant look through the blind fold burns the nails on Dharmarāja's toes. Gāndhāri asks Bhīma why he killed all her sons in *adharma*. Bhīma says to keep a pledge to kill a sinner even by *adharma* is *dharma*. Killing Dussāsana and drinking his blood is also to keep a pledge. Actually he did not drink the blood which remained between the teeth. It was to terrorise the enemy. He killed all her sons because they were sinners. Vēdavyāsa and Krishna take Gāndhāri, Dritharāshtra and the pāndavas with families to the battlefield. Giving divine sight Vedavyāsa makes Gāndhāri to see the dead bodies of her sons. In anger Gāndhāri curses that the entire yādava race be wiped out. Krishna feels happy because HE HIMSELF wanted it. By

cursing, Gāndhāri loses her strength of *tapasya*. Krishna shows Draupadi the wives of the dead kauravas in loose and dishevelled hair wailing and embracing the bodies of their dead husbands and keeps HIS promise to her. The pāṇḍavas throw the bodies of Duryodhana and the other kaurava chieftains in the Sarasvati river. Those of others remain where they are to become dust. Libations of water in rituals are given to the *gurus*. Kunti asks to give to Karna also who is their brother. Dharmarāja is surprised and feels sad for killing a brother. He curses that women cannot keep a secret to themselves. Krishna tells Kunti about Karna's good and bad qualities and consoles her. Dharmarāja rules the land with *bhakti* to the Lord.

ADHYAYA TWENTY NINE

(The removal of Dharmarajas doubts)

Dharmarāja and Bhīma are coronated as the king and heir apparent (*yuvarāja*). Chārvāka, a *rākshasa* and an ally of Duryodhana comes as an ascetic (*sanyāsi*) and tells Dharmarāja a lie that the *brahmins* are scolding him. The *vipras* curse and reduce him to ashes. Dharmarāja pleases all the subjects and helps those who lost their kith and kin in the battle. He still harbours a feeling of having committed sin by the killings in the battle especially the gurus and wants to renounce the kingdom. He says that all say it is *dharma* out of affection to him. As he is not convinced even by Vēdavyāsa and Krishna they ask him to go to Bhīshma and clear his doubt. They take him to Bhīshma.

Dharmarāja feels shy to ask Bhīshma and Krishna tells Bhīshma the purpose of the visit. Bhīshma says when the Lord Krishna is there what can he teach him? Yet to bring Bhīshma glory Krishna says HE, within Bhīshma will speak. Bhīshma asks Dharmarāja to ask about *dharma*. Dharmarāja asks and Bhīshma, actually Hari within him explains different kinds of *dharma*. Explaining *rājadharma* Bhīshma says knowledge and worship of Hari, that he is supreme, full of bliss and *gunas* and *gnyāna*, controller of all, sovereignly independent and destroyer of bondage, is *dharma*. Even so the protection of *vaishnavas*, worship of gods other than Hari as worship of HIM as *antaryāmi* within them and a knowledge of heirarchy (*tāratamya*). To a *brahmin* teaching *tatva gnyāna*, living on money effortlessly acquired or by begging is *dharma*. But a lower *varnāsrami* can teach if he is a *gyani*. To a *vysya*, agriculture, maintenance of cows and living on interest on money lent is *dharma*. To a *sūdra* service of the higher *varnāsramis* is *dharma*. Fighting for *dharma* and maintenance of law and order is *dharma* of a *kshatriya*. A *kshatriya* and a *vysya* can teach *dharma* with a *brahmin's* permission. Dharma must be maintained by tranquility (*sama*), difference (*bheda*) and lastly by punishment (*danda*) Women have no right to a

study of the *vedas* but they can study other *tatvas*. Godly women have a right to study *vedas*. Indulgence of men in women of higher caste, of women with men of lower caste is sin. Presumption that Hari has a *prākṛita* body, Brahma and Rudra are euqal to HIM, and HE and HIS incarnations are different from one another, HE is dependent on others (*paratantra*) and is not the controller of *jīvas*, all lead to *tamas*.

Dharmarāja asks his brothers and Vidura which of the three *purushārthas*, *dharma*, *artha* and *kāma* is the best. Vidura says *dharma* and Arjuna says *artha*. Daivika *artha* is *vidya* and to get it *mānushika artha* i.e. money is necessary to pay the *gurus*. And by *vidya* and *gyāna* *mōksha* is attained. Bhīma places *kāma* above all the *purushārthas*. Hari is desired (*kāmya*). The other *purushārthas* are also desired first. Desire must be there to acquire *artha* and attain *mōksha*. Without desire there is no action by *jīva*. *Bhakti* or *gyāna* is first desired. Desire based on *dharma* and *artha* is the best. Without both *kāma* is of a low order and with only one of them of a middle order. Hari is the most elevated of the desirables. Dharmarāja praises Bhīma for his conception of the *purushārthas*. To *dharma* *mōksha* is the best *purushārtha*. Bhīma agrees as *mōksha* is the ultimate goal that a *jīva* can desire.

Dharma must be maintained by *sama* (tranquility), *bedha* (difference) *danda* (punishment). If there is no gyani in the higher varnas, the lower asramis can preach. If none is available a person beyond the *varnasrama* cannot be a gyani to preach.

ADHYAYA THIRTY

(Pāṇdavas aswamedha yaga)

After preaching *dharma*s Bhīṣma goes in meditation of the Lord and attains his original *swarūpa* of Dyu as Uttarāyana sets in. Dharmarāja gives up pleasure and luxury and performing *vrata*s lives in total abstinence as a *vairāgi* in Pāṇdurāja's palace. Bhīma lives with Draupadi and the other twenty wives in Duryodhana's palace giving *dānas*, etc. The Bharathi swarupa Draupadi is with Bhīma only and none else. Bhīma propagates *vaishnava dharma* and sees it is maintained all over the state by appointing agents to supervise them. There was no *avaishnava* and none poor. Dharma being followed by all the subjects, Kaliyuga then looked better than Kritayuga by yielding *punya* for a minimum effort. The subjects had *darsana* of Vedavyasa and Krishna and their preaching. Arjuna lives in Dussāsana's palace with the wives and brings kingdoms and treasure by conquest to the state. Nakula disburses the pay of the staff and lives with his wife, Salya's daughter. He is security guard to Dharmarāja. Sahadeva arranges treaties and creates differences (*bēdha*) among the enemy. Kripa is the commander of the army. The land is rich in resources. Subjects are happy. The pāṇdavas are happy like gods in swarga under the benign protection of Hari. Bhīma defeats two *daityas*, Bali and Kali, binds Kali and brings him to Dharmarāja. Kali tells Dharmarāja that time (*kāla*) belongs to him and not Dharmarāja and so he is causing destruction. Dharmarāja says that the state won by him, belongs to him and so the time also. Kali admits that as Dharmarāja is protected he (Kali) cannot enter him. Krishna tells Kali that the pāṇdavas' rule will last thousand years upto king Kshēmaka and Kali can never influence them adversely. Kali will get powerful afterwards. Krishna asks Kali to leave the kingdom. Krishna gives *Gīta upadēsa* again to Arjuna as he not only seems to have lost memory of it but to console him on his son Abhimanyus death.. Hari is supreme and consumer of sacrifice (*havis*) in *yāgas*. *Jīvas* are of three types according to *gunas* i.e. *sātvik*, *rājasa* and *tamō*. Their

swabhāva cannot change. It is *swarūpa gyāna* based on the *sthūla* and *sūkshma* body. It declines from Brahma downwards. Krishna goes to Dwāraka with Subhadra. HE meets Udanka *guru* of Duryodhana on the way and consoles him on the death of his disciple Duryodhana and shows HIS Viswarupa to him. Udanka prays Krishna for *amrita*. Krishna promises to send it through Indra. Indra, disguised as a low castiest, carries the vessel containing the nectar tied to his penis. Udanka refuses to accept it. Indra walks away after cheating Udanka with Krishna's permission, rightly depriving the undeserving Udanka of nectar. Krishna tells Subhadra how her son Abhimanyu was killed and consoles her.

Vēdavyāsa asks Dharmarāja who is still feeling he adopted *adharma*, to perform Aswamedha. To get the required wealth for the *yāga* Vēdavyāsa takes the pāṇḍavas to the Mēru mountain and the pāṇḍavas collect enormous treasures of wealth from the ground of the *tapas* and *hōma* done there by Rudra and *dānavas*. They bring it to Hastināvati. Krishna pleases the thirsty Udanka by bringing a downpour of rain in the desertic region, which is as good as ambrosia to him. Uttara, wife of Abhimanyu, delivers a still born child, killed by Aswathāma by his brahmasira *astra*. Krishna gives life to it. The Aswamedha is conducted by Lord Vedavyasa Himself. For the Aswamedha all structures and *hōma* kund are made of gold. Arjuna follows the horse (*aswa*) in a conquest over the other kingdoms. The Pāṇḍya prince Babruvāhana, son of Arjuna by Ulūpi, arrests the horse. Ulūpi encourages Babruvāhana to fight Arjuna. Arjuna fights mildly. Struck by fierce arrows of Babruvāhana, Arjuna falls unconscious in excruciating pain. For giving pain by a fleet of arrows to *guru* Bhīshma, gods had cursed Arjuna to suffer similar agonising pain in a fight. Chitrāngada, Arjuna's wife, wants to end her life. Ulūpi brings Arjuna to senses by herbs. Vasudeva prevents Pradyumna, Hari's son, from seizing the horse and calling Arjuna to fight, to seek revenge on Arjuna for marrying Subhadra. Arjuna returns victorious without killing any opponent as desired by Dharmaraja.

Dharmarāja asks Krishna what is Arjuna's bad trait (*lakshana*) that he had to suffer like that. Krishna says Arjuna has one hand longer. As he is about to continue describing other bad traits Draupadi by an understandable gesture stops Krishna from doing so. Only Draupadi, Satyabhāma, Krishna and Bhīma know the art of finding *durlakshanas* in men and they must not be made public. They Laxmidevi and the Lord have the most perfect and complete good *lakshanas*.

Durlakshanas decrease *gyāna* and *ānanda* in *mukti*. In the *yāga* the three *rūpas* of Vishnu i. e Vāsishṭha Krishna, yādava Krishna and Parasurāma give *tatva gyāna* in debates. *Gandharvas* sing and *apsaras* dance. All the desires of *mumukshus* are fulfilled. Plenty of drinks and food are there. The *yāga* lasted fifteen years. Each of the five pāṇdavas did one *yāga* in three years. So it is equivalent to five *yāgas*. The pāṇdavas offered wealth, lands and even kingdom to the participants and Vēdavyāsa. Vēdavyāsa returns the kingdom to the pāṇdavas and distributes gold among the *vipras*. Vedavyasa explains it is not a sin for a grandson to receive back what he has offered to a grandfather, Vedavyasa himself and to a guru. HE gives his share to Kunti and the pāṇdavas. Krōdha personification of wrath comes to the *yāga* and condemns it as nothing compared to the *yāga* done by a poor *brahmin* who gave just a handful of flour to Yama. He, as the accursed mongoose rolled in the water flowing after the feet of *vipras* were washed (*pāda prakshālana*). The wet part of the body became gold. The other side of the body did not get golden by bathing in *tīrthas* or any other *yāga including this yaga*. Krishna sends Krōdha to *andham tamas* for ridiculing HIS *yāga*. Krōdha had polluted the ritual milk of Pitrukāśya and was cursed to become a mongoose. *Vaishnavism* and *sātvik karmas* increase from man upward to Brahma.

ADHYAYA THIRTY ONE

(Pandavas rule)

A noble *brahmin*, deserving to perform *yāga*, comes and asks Dharmarāja money at night. Dharmarāja says he will give him the money next morning. The *brahmin* goes to Bhīma who immediately gives him the golden bracelet on his hand. Bhīma blows the trumpet Nandigoshā at Dharmarāja's palace. Dharmarāja comes out and asks Bhīma why he did so. Bhīma says he is overjoyed that a mortal can fix his life span till the next day morning. Bhīma teaches Dharmarāja a lesson that *dharma* must be dispensed immediately.

As Dritharāshtra is still not getting abstinence (*vairāgya*) to go to forest and do penance, Bhīma, to create that feeling in him, gets Dritharāshtra disobeyed by his subordinates. But the other pandavas still obey and serve Dritharashtra. Bhīma, thumping his shoulders which Dritharāshtra can hear, says those shoulders which killed Dritharāshtra's sons are robust and strong and smeared with sandal paste. Vidura provokes Dritharāshtra further by telling him that of what use is living like a dog on rice balls (*pinda*) thrown by Bhīma. He advises him to give up hatred to Bhīma whom he had wronged so much and who rightly spoke so and to follow him, and go to forest and do penance and worship Hari. Dritharāshtra goes on fast till Dharmarāja gives him permission to go to forest. Dharmarāja persuades Dritharāshtra to rule the kingdom with Yuyutsu, the only surviving son and they will go to forest. Vēdavyāsa comes and decides that Dritharāshtra should go to forest, concentrate his mind on Hari, do penance and attain salvation. Dharmarāja permits. Dritharāshtra sends Vidura to Dharmarāja to bring money for performing obsequies to his sons, kith and kin. Bhīma refuses to give money although Dharmarāja wants to give him, saying money for the rituals of sinners and haters of Vishnu must not be given, that they will perform the rituals for the *gurus* and Kuntī for Karna. As Bhīma is adamant Dharmarāja reprimands him and asks him to give that money which is his and earmarked for *dāna*, etc.

Vidura tells Dritharāshtra about Bhīma's opposition to release the money. Dritharāshtra speaks to the subjects before leaving for the forest. He blames his son Duryodhana for the total annihilation of the kuru race, a sinner who disobeyed elders and *gurus*, who tried to harm Krishna the Lord and who harmed the subjects also. Associating with wicked sinners he has also committed sins and rivalry to the virtuous pāṇḍavas who are virtually his sons and he is going to the forest to do penance in repentance. Dritharāshtra advises the subjects to stay back and serve the pāṇḍava rulers loyally. Vidura, Kunti, Gāndhāri and Sanjaya go with Dritharāshtra to the forest. Vidura and Sanjaya go ahead, then Kunti, then Gāndhāri holding Kunti's shoulders and then Dritharāshtra holding Gāndhāri's shoulder. They go to Badarikāśrama of Vēdavyāsa. Nārada had said Dritharāshtra will get salvation in three years. Vēdavyāsa inducted Dritharāshtra into the penance. The pāṇḍavas come there.

Vidura renounces his body and merges with his *swarūpa* Yudhishtira, both being *amsa rūpas* of Yama. Vēdavyāsa says he will give anybody whatever he desires. The pāṇḍavas pray for incessant *bhakti*, Kunti for exoneration of her sin of concealing Karna's birth as her son. Dritharāshtra prays to see his sons who are killed in war. Vēdavyāsa calls the dead sons. They come from vira swarga and Vēdavyāsa gives celestial sight to Dritharāshtra to see his sons, kith and kin. They stay in the *āśrama* overnight with their wives and depart next day with them. But Uttara stays on. Janamējaya, son of Parīkshitha, who had no faith in such divine miracles, prays the Lord to get his late father. Parīkshita comes. Janamējaya develops faith in the supremacy of the Lord and his *sankalpa* and begs Vēdavyāsa pardon. Dritharāshtra and Gāndhāri are consumed in the fire that Dritharashtras had developed during the penance, which engulfed the *āśrama*. Dritharashtra, Gandhari and Kunti perished in that fire. The pāṇḍavas come to Hastināvati after performing rituals to the departed souls. Sanjaya who escapes death takes lessons from Vēdavyāsa and attains *sadgati*. The pandavas ruled for eighteen years.

ADHYAYA THIRTY TWO

(The story of Narayanas incarnation)

Krishna performs an *yāga* lasting twelve years at Kurushetra. Gods and jivas from all the lokas assemble there, to do *karmas* and get their desires fulfilled including mukti. Brihaspati remains in one *rāsi* for an year. But Krishna made him stay for 2 hours of the day in each of the 12 *rāsīs*. So the period of 12 years was reduced to 1 day. Parasurāma and Vēdavyāsa give *tatva gyāna* to the participants. It takes one year for Krishna to gift and send the participants. Krishna after giving paratatva gyana sends Uddhava to Badarikāśrama to complete his hundred and seven years and attain his *lōka*. In kaliyuga a little *punya* yields more fruit as compared to kritayuga although Kali's impact was not there. Brahma, Rudra and gods praise and pray Hari to return to HIS loka as work of *bhubhara* harana is over. Krishna takes the yādavas to Prabhāsa on the sea coast desiring their total annihilation. He makes them give *dānas*. The yādavas, consuming liquor and under the curse of Gargāchārya kill each other with the metallic pieces of the pestle that came out of the "pregnant" Sāmba's stomach and which was thrown in the sea. The yadava dynasty is exterminated. Balarāma renounces his body and enters his *swarūpa* form, Sēsha. Krishna commands the pāndavas to go to their respective *lōkas*. Krishna lies under a tree with his legs crossed. Mistaking the blood red soles of HIS feet for a deer a hunter, Bhrigu in the previous birth who had kicked Krishna (Vishnu) on the chest, shoots an arrow tipped with the metallic piece at the legs Krishna succumbs, an act of delusion. The hunter prays Krishna to kill him. The merciful Krishna sends him to *swarga* as he is in a mortal body. The hunter has no sin for the unintended act. Nor Bhrigu had it when he kicked Vishnu on the chest to prove the supremacy of the Lord. Krishna departs (*niryāna*) to Parandhāma. Gods following Krishna go upto but not into Vaikunta but Brahma

alone enters Vaikunta and is embraced by the Lord. Brahma tells the Lord he has given a high status to the *gōpikas* in the *para lōka*. The Lord is omnipresent and in all the *lōkas*. He is invisible on earth. He is in the solar realm. Arjuna cremates the body that Krishna left an utter delusion and the bodies of Balarāma and others. Krishna's charioteer Dārūka goes to his *lōka*. Rukmini and Satyabhāma, *rūpas* of Lakshmidēvi, burn themselves and join Krishna. The palace queens of Krishna (*patta mahishis*) and Balaramas wife Rohini do likewise. Vasudeva reaches his *swarūpa* Kasyapa and Devaki Aditi. His wives immolate and join him. Arjuna escorts the sixteen thousand and odd wives of Krishna from Dwāraka which is submerged. Mlēchas, a low caste, overwhelm them and kidnap them. Arjuna is unable to use the Gāndīva and protect them. The kidnapped women give up their bodies and join Krishna. Arjuna coronates Sātyaki, Kritavarma and Vajra to the kingdoms of Sārasvata, Kurukshētra and Indrprastha respectively and Parīkshita as the emperor of the pāndava kingdom. Parīkshita kills the mlēchas. Kāli, Bhīma's wife renounces her body and joins her *swarūpa* Draupadi. The pāndavas and Draupadi start on their journey to *swarga* in a north-east direction. Arjuna who never parted with the Gāndīva throws it in the sea to reach agni. Agni returns it to Varuna. Encircling (*pradakshina*) the universe in seven days by *yogic* power the pāndavas start on an ascent (*ārōhana*) of the Gandhamādana mountain near Nārāyana āsrama. The bodies of Sahadeva, Nakula, Arjuna and Draupadi fall one by one in that order, by their own will during the ascent. Bhīma asks Dharmarāja what was their sin to make them fall. To recount the sins of the dead is to redeem them of their debt and clear them of their sins. Dharmarāja as a matter of routine attributes some aspect or other of their character as the cause for their body fall, although these were their natural attributes and not countable as sins. Partiality to Arjuna of Draupadi, as Indra (Arjuna) is next to Vayu (Bhima) pride in moral science and

beauty and strength of Nakula and Sahadeva respectively, boastful valour of Arjuna a kshatrya's trait and strength, courage and consumption of lots of food by Bhīma are their attributes. Krishna HIMSELF had told Bhīma he (Bhīma) has thousand times more *gunas* than what he feels what he has. It is no sin to gods of superior capacity to profess what they have naturally. Gnyana of swarupa strength is no sin. The bodies of the pāṇdavas fall not because of their sins. At last Bhima falls down. Dharmarāja is now alone in the ascent to *swarga* (*swarga ārōhana*) together with his *swarūpa* Yamadharma as dog. Dharmarāja insists and takes the dog also in the carrier (*vimāna*) sent by Indra to go to *swarga*. Pleased with the *dharma*s of Dharmaraja, Yamadharma assumes his original form. Dharmarāja is surprised to find the sinner and hater of Vishnu, his brother Duryodhana (Kali) in the *swarga*. He questions the propriety of these sinners enjoying in *swarga*. Dharmarāja wants to go to his rightieous brothers wherever they may be, even if it is hell. Gods tell him Duryodhana and others are there in *upasvārga* for a short period as war heroes and he should forget others and enjoy himself. Dharmarāja refuses and a messenger takes him to a place close to *swarga*, stinking in bad smell and odour of pus and blood. As Dharmarāja is about to leave this imaginary hell created to test him he hears the voices of Bhīma, Arjuna and Karna who ask him to stay there. Dharmarāja sends the messenger back and remains there. Indra and other gods come and bless Dharmarāja. The place is converted to an heavenly resort. Yamadharma says he is pleased with the *dharma* adopted by Dharmarāja on three occasions, first asking him (Yama as Yaksha) to spare Nakula, secondly asking to take the dog along with him to *swarga* and thirdly to stay with his brothers in the created hell of bad odour and smell. Indra says he showed Dharmarāja a place like hell as a fruit of prarabdha karma and punishment for his (Dharmarāja) uttering a lie about Aswathāma's death to Drōṇa and not obeying outright

Krishna's command. Dharmarāja bathes in the Bhāgīrathi and breaks his human *linga dēha*, assumes his original divine form. The sinner Duryodhana falls into *andham tamas*. The pāndavas are there as gods. Bhīma is with Mukhyaprāna and Draupadi as Bhārati beside him. Indra stops Dharmarāja who attempts to touch Draupadi and says Draupadi is the sole possession of Mukhyaprāna as Bhārati and Sachi devi and others are no more within her and that the pāndavas have now lost the *āvēsa* of Vāyu. Dharmarāja becomes one with Yamadharma who embraces him. The other pāndava gods in their potential form sport and move with Krishna. Duryodhana and others are thrown into *andham tamas* from where there is no return. Even in *andham tamas* Kali has the maximum suffering. Others having god's *amsa* reach their potential form. Those who enjoyed *upaswarga* are born again on earth Bhīma takes birth on earth in a *brahmin* family to propagate *vaishnava tatva* and condemn *nāstik* religious cults, as Madhvāchārya, Anandatīrtha, Pūrnapragna.

The Acharya quotes the *sukthhas Bhusannayodhi*, *tham suthe kirthim* and *Balitha* which praise Bhimas valour, how he fought singly standing on ground catching and throwing elephants and receive *astras* on his body. The *Balitha* speaks of the three avatars of Vayu, Hanuma Bhima and Madhva; *suthe kirthim* refers to how Bhima despises the enemy and protects dharma. The *pancharatra agamas*, *puranas*. and *Bhishmas moksha dharma* also express similar meanings.

The pandava king Parikshita and descendants upto Kshemaka rule the kingdom and protect Dharma. The righteous attain *swarga*. Asuras, by association with them learn *tatva*. The Lord incarnates as Buddha to Jina (Asura) and Gaya to destroy *agnyana* and send them to *andham tamas*. The child, who is thrown away, declares he is Buddha and teaches them Buddha sastra. The child Buddha calls the gods and makes them throw weapons on HIM. HE swallows

the weapons and creates delusion in the Bauddhas. They misinterpret the tatva taught by Budhha and go to andham tamas.

The Lord as Budhha teaches the real Buddha sastra to the gods. The Boudhas misinterpret the meanings of *kshanika* as applied to the universe, that it is of short duration of time. But the real meaning of *kshanika* is that it is although destructible and of short duration is stable because of its dependence on *visesha*. It can sustain not only itself abut others also. The Universe which has this *vishesa* is, although staying for a short time stable. It is *gyana swarupa* because the Lord invigorates it. The Lord says HE is called SU because he is blissful. Established by HIM as SU the universe is called SUNYA. It is called ASATH as the Lord known as A destroys it. It is also called ABHAVA as it is created (bhava) by HIM A.

Jina and the Baudha followers interpreted the above in their direct unintended meanings whereas the Gods delighted by this Prasantha vidya by its actual meaning.

Daityas like Manimantha propagate incorrect and demeaning tatvas. The Lord incarnates as Kalki in Vishnuyasa, a vipras wife to destroy Kali. Kalki, riding an horse, destroys those who are ruining dharma and establishes dharma.

Sri Madhvacharya, also known as Punapragnya and Anandathirtha composed this work, the Mahabharatha Tatparya Nirnaya, commanded by Lord Vedavyasa and under the dicipledom of Vedavyasa.. It is the essence of all *sastras* propounding the supremacy of the Lord as enunciated in the *Bramha sutras* and by the Acharya himself in his *Sutrabhashya*. It expounds the real meanings of Vedavyasas Bharata. Such an Acharya is the third *avatara* of Vayu.

The Acharya concludes that as his composition has pleased the Lord Vedavyasa where is the necesssity of talking and alluding to its other attributes.

*prathamo hanumannāma dvithīyo bhīma ēvacha
pūrnapragna trithīyasthu bhagavath kārya sādhakaha*

It is *avatāratraya*, the three *avatāras* of Vāyu,
Hanumanta, Bhīmasena and Pūrnapragnya i.e.
Madhvāchārya, accomplishing God's acts.

SRI KRISHNĀRPANA MASTU
SRI VISHNU PRERANAYA SRI VISHNU PRITYARTHAM
HARIHI OM
END OF MAHĀBHĀRATA TĀTPARYA NIRNAYA

MAHĀBHĀRATA TĀTPARYA NIRNAYA

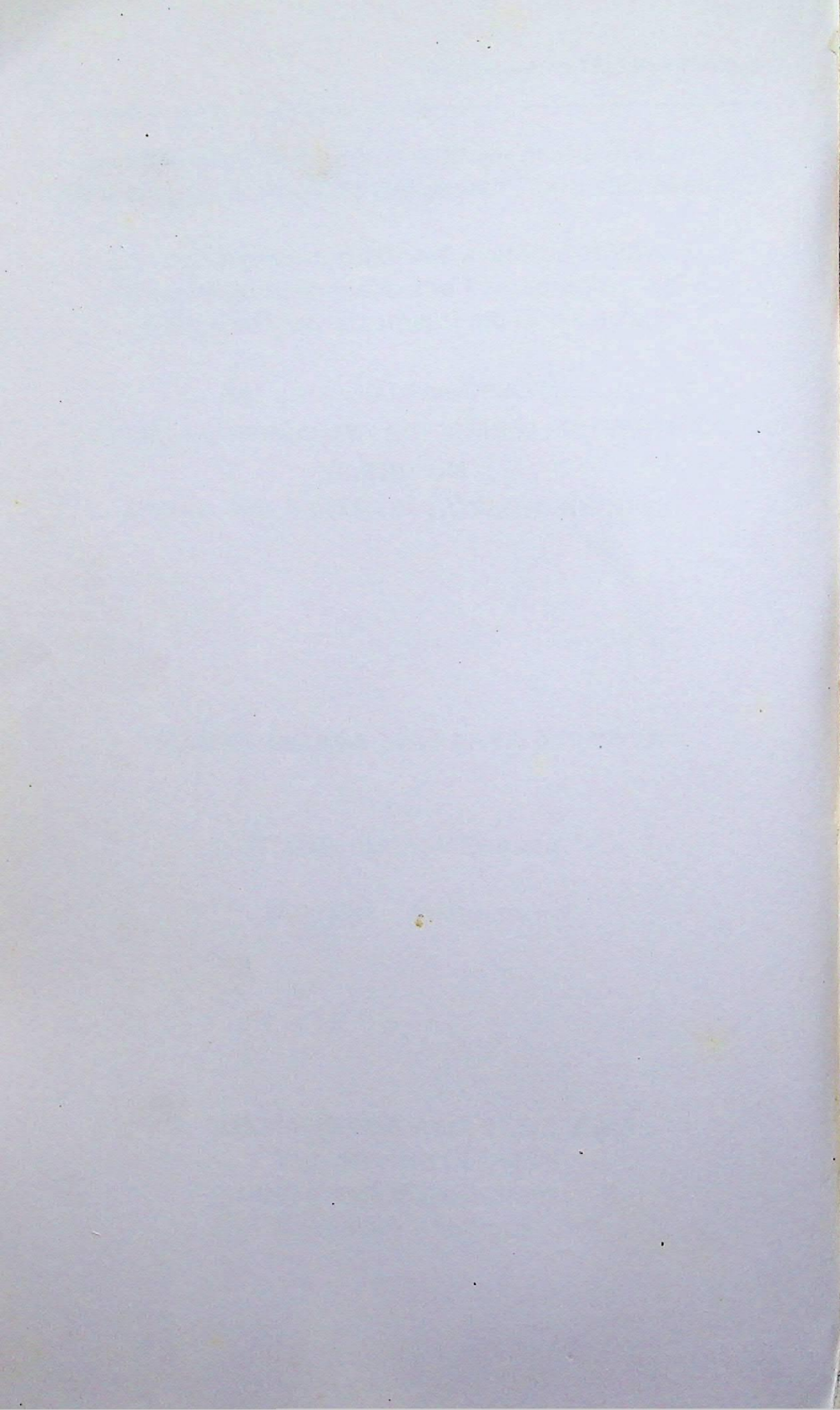
by

SRIMAN MADHVACHARYA

(Tatparya : Summary)

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Born at Bellary (Karnataka) on the 10th October, 1920. He took his B.Sc. (Madras) in the year 1939. M.Sc. from Benaras Hindu University, in 1941 (Gold Medalist). Retired as Director of Geology and Mining, Govt. of Madhya Pradesh.

He is not in the strict sense an orthodox scholar in Sanskrit. However he has built up his knowledge of dvaita Philosophy by studying the mula grantha with the help of contemporary literature in Kannada and English and guidance from scholars, like Vidwan Shri Ghuli Krishnamurthachar (Late), who was virtually his guide and guru. He took lessons in Srimad Acharyas Brahma Sutra Bhashya from Shri Bananje Govindacharya. He is a Founder Member of the Dvaita Vedanta Studies and Research Foundation.

His leaning to dvaita Vedanta is partly due to his early life at the house of late Shri Doddi Govinda Rao, Advocate, Bellary, who studied Acharyas sarva mula treatises, which is being continued by his sons Shri D. Gopinatha Rao and by Shri D. Raja Rao presently settled at Udipi.

Shri G.R. Rao prepared a sloka wise translation of Srimad Acharyas Mahabharata Tatparya Nirnaya in English. Based on the same, he has now presented in a summary of individual adhyayas and placed it on the lotus feet of the Lord and Viranarayana Krishna, the hero (malla) of Mahabharata, by the prerane of Raghavendranthargatha Mukhyapranaanthargatha Lord Vedavyasa. He feels his labour rewarded if the readers derive benefit of understanding Srimad Acharyas Mahabharata Tatparya Nirnaya.

May Lord bless him with long life and initiate to bring up the detailed narration of Sloka wise translation to benefit readers.